

I HEARD IT ON TUESDAY

Honorees combine graciousness, haste

By GISELA WEISZ
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TESTIMONIAL DINNER:
The invitation said: "An Historic Event" — and it was.



Perhaps never before in the annals of testimonial dinners had anyone celebrated the achievements of 12 past presidents.

The kosher meal of Congregation B'nai Torah, on Oct. 21, supervised by Rabbi Avi Grossbaum at the Ritz Charles, was a pleasant evening planned for about 200 people. While they enjoyed their meal, guests appreciated each other's company, waiting for entertainer-comic Joey Russell to come on.

A slide show with comments, lauding the achievements of the 12 presidents heading the congregation since 1964, was tolerable. There were greetings for and by B'nai Torah's former rabbi — Rabbi Ronald Gray — who was in Indianapolis.

Greeting to and by Mrs. Ruth Fruchter — widow of the temple's first rabbi — couldn't have been missed.

When the time came to start introducing the 12 presidents, the two masters of ceremonies wanted to do justice to each one and they embarked on lengthy and detailed introductions.

Following each beautiful introduction, each past president came to the microphone and — with best intentions and with well selected words — expressed thanks for the awards bestowed upon him. So it went with the first president, the second, and the third... and the evening got longer and longer. We hadn't heard one word of the entertainer yet and it was past our bedtime for most of us.

Now came the introduction to Marvin Mitchell, president of B'nai Torah 1974-75.

As soon as he heard his name mentioned — he was the fourth award recipient of the 12 — he jumped from his seat and with the swiftness of a running back leaped to the podium, grabbed his framed certificate and sat down. It took a half a minute. The other eight past presidents, grinning, followed his example. Each in turn got up — ran to the microphone — snatched his framed award from the hand of the M.C. and sat. No sooner had he sat, the next one was running and the next and the next...

The audience was howling and the evening was saved!

The 12 good sports — the past presidents — are David Fogle, Sidney Stein, Albert Fischel, Mark Hasten, Marvin Mitchell, Sidney Sakowitz, Sheldon Friedman, Hart Hasten, Darrel Mandel, Jim Atlas, Mae Levin and Dr. Marshall Yovitz. And yes, Joey Russell was funny...

NEW LIFE: Congratulations to Caroline and Fritz Goldbach, who became grandparents once again on Oct. 29. The parents of baby Sarah Ann are the Goldbach's daughter, Lisa and her husband, Dr. John Geisse, San Francisco. The other set of grandparents are Mary and John Geisse, Indianapolis. The baby's older sibling is Jennifer Claire, 2 years old.

A HAPPY: The affair called for black tie optional. Almost all the men showed up in tuxedos and the women were dazzling at the dinner and dance celebration of Alvin Mordoh's 70th birthday party at the Broadmoor Country Club.

Following the plenteous cocktail hour guests gathered in the main ball room of the club around white-decked tables with black napkins. Each table's black and white balloon-bouquet floated out of centerpieces made of a top hat, pair of white gloves, confetti and party paraphernalia.

Continued on page 6

Channel 20 to present several Jewish themes

WFYI Indianapolis, Channel 20, will feature several programs with Jewish themes Dec. 9, 10 and 12.

At 11:30 a.m. Sunday, Dec. 9, WFYI will present "Hannukkah: Let There Be Lights."

At 3 p.m. that Sunday, the station will show "Dosvedanya Means Goodbye."

"Dosvedanya Means Goodbye" is the story of refusenik Tamara Okun, who waited eight years to receive her exit visa from the Soviet Union, which she was finally granted in 1987. The half-hour

documentary is narrated by actress Tovah Feldshuh.

A documentary on "The Jewish Daily Forward" from the newspaper's glory days to the present will be shown at 10 p.m. Monday, Dec. 10.

Another documentary, "Weapons of the Spirit," by filmmaker Pierre Savage, will be shown at 9 p.m. Wednesday, Dec. 12. It is the story of how a small peasant village in France defied the Nazis to save 5,000 Jews. Bill Moyers introduces the film and interviews Sauvage.

Kokomo temple hit by vandals

KOKOMO — For the first time in memory, the 45-year-old Temple B'nai Israel was the target of possibly anti-Semitic vandalism.

Leonard Windmiller of Greentown and his wife discovered the damage one morning during Halloween week. They found the window of the bulletin case smashed, as were two stained glass windows above the front door, which had three swastikas scratched into the paint.

All the damage is repairable, Windmiller said, al-

though the damage to the stained glass windows was the worst. He said a 20-pound concrete block had been flung against the stained glass, indicating the vandals were either adults or teenagers.

The swastikas were easily removable, he said.

Windmiller reported the incident to the police and to the B'nai B'rith Anti-Defamation League.

He said he doubted the perpetrators will be caught unless they return to commit additional mischief.

Kleiman, Maurer on symphony board

David H. Kleiman was elected and Michael B. Maurer was re-elected to the Indiana State Symphony Society's board of directors at its recent

meeting.

They will serve three-year terms expiring in September 1993.

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Immigrant musicians plan ensemble concert at JCC

By ED STATTMANN

A group of string musicians, all Soviet immigrants, will give a concert as the Russian Chamber Ensemble at 7 p.m. Sunday, Dec. 9, at the Center.

Most of the players in the group have been Indianapolis residents only since spring 1990, said Martha Karatz, speaking for the JCC.

Cellist Polina Umansky, who came to Indianapolis in 1979, organized the group. Its other cellist, Vladimir Tzukan, came to Indianapolis in 1989.

Umansky said she met the Soviet musicians as they arrived because she had informally been volunteering to help immigrants, she said. She said she has helped some of the immigrants find employment with orchestras in Anderson and Muncie. She hopes concerts like the one at the Center will be a service to the community and, at the same time, gain the newer immigrants exposure that will bring them further opportunities.

The chamber music concert will feature works by Dvorak, Schubert, Glazunov, Schuman, Vivaldi, Tchaikovsky and Shostakovich.



Violinists of the Russian Chamber Ensemble in discussion. (l-r) Emil Leyvand, Michael Baranovsky, Alex Leyvand and Mariam Lyakhovetsky.

Tickets will be available in advance and at the door for \$5 donations. Patron tickets are available for \$25 and will be acknowledged by reserved seating and a mention in the printed program.

In consideration of the musicians and concert-goers, children younger than 6 years old will not be permitted at the concert.

The musicians:

Gregory Baranovsky, pianist-composer, was born in Minsk and studied music at the Minsk Music School and Conservatory. He made per-

formance tours throughout the USSR. His new trio composition was performed Nov. 11 by the Cameo Trio at the Indianapolis Museum of Art. He and Michael Baranovsky are brothers.

Michael Baranovsky, violinist, was born in Dnepropetrovsk, studied in Minsk and Leningrad and played with the TV and radio orchestra and the Minsk Symphony Orchestra as a principal second violin.

Emil Leyvand, violinist, was born in Odessa, studied in

Continued on next page

BOUQUET OF THE WEEK

Memo to Marer Flower Shop,
Send this week's bouquet to:

Alice Schloss

Bouquet recipient Alice Schloss is a busy woman who recently completed work chairing the international hospitality committee of the International Violin Competition of Indianapolis.

Mrs. Schloss is a past president of the Indianapolis chapter of the national Council of Jewish Women and chaired the NCJW guardian ad litem program.

She has been a Democratic precinct committee woman for four years, so the violin competition every four years is followed by a heavy load of precinct work.

She and husband Robert



Alice Schloss

Schloss are members of Indianapolis Hebrew Congregation and are the parents of three children, a 16-year old son, a 19-year-old daughter and a 22-year-old son.

B'nai B'rith selling coupon books

Coupon savings books that provide discounts on dining, sports activities, movies, special attractions and hotels are being sold as fund raisers by Indianapolis Lodge No. 58 of B'nai B'rith.

The \$30 books allow savings of 50 percent on almost everything they cover.

Proceeds from the sale of

the ENTERTAINMENT 1991 Books will go toward numerous local, national and international B'nai B'rith projects, said Phil Lande, who is taking the orders.

Lande can be phoned at 257-4347 at his 5422 N. Keystone office or at his home at 297-0919 to order the books.

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NORM WEISMAN

FLASH! Chuckles. My doctor told me if I want to stay healthy, I should cut out everything I enjoy. So I told him how much I enjoy paying his



ills.....AND.....Unemployment is hitting the youths the hardest. You can tell because last week, a collection agency repossessed six cars, nine TV sets and 300 guitars.....AND.....When the baby bear was born at the zoo, the editor of the local newspaper wanted the story so he sent a cub reporter.....AND.....He had just reached the age that when he drops \$10 in the collection plate, it's not a contribution, it's an investment.....AND.....From the popular Her Albrit's column, this cutie. "According to the Wall Street Journal, in a House speech, the Democratic representative called the president's new taxes pledge, a pure unadulterated 'crock of Bushlip.'"

FLASH! Wonderful news. A real Miller high-lite. Stanley Miller was retained as an appellate court judge and his son Gary won election as a superior court judge. Couldn't happen to two more popular and wonderful gentlemen. Best wishes, Stanley and Gary.

FLASH! A double "simcha". Hy/Lee Cohen's grandson Nathan celebrated

his bar mitzvah on Saturday, Nov. 10. Since all their children were in from California, Pennsylvania, etc., and other family members came in from Arizona and Florida, son Alan/Linda hosted a lovely 70th birthday celebration for Hy, at their home, with the immediate family and all members coming in from other cities. What wonderful happenings. Mazel tov to Nathan on his bat mitzvah (Alan/Linda Cohen) and Happy Birthday to a terrific guy, Hy.

FLASH! Congrats to Carolyn Leeds and Bill Strauss, who will be honored by the Jewish Federation of Greater Indianapolis, at a desert reception on Sunday, Dec. 2 at Park Regency, 3-5 p.m. A lovely presentation will be made to them at 4 p.m. for their many years of service.

FLASH! Daffynitions. (Bankrupt diamond merchant)-All that glitters is not sold. (Electric chair)-is considered period furniture because it ends a sentence. (A myth)-a young female moth. (Zebra)-A horse behind bars. (Psychopath)-where a psycho walks up and down. (Spring)-is the season when a gal looks for a fall guy.

FLASH! Shapiro's Keglers broke a season high in the B'nai B'rith Sunday morning Bowling League, with a fantastic score of 3286, with handicaps. It breaks down to an average of 657 for each man on the team. Bowlers on the team are Bob Netzorg, Julius Bryan, Danny Sacks, Bob Schwartz, Scott Nahmias. Great bowling, fellows.

FLASH! Hooverwood Guild will install their 1991-93

officers and board at their Annual Open Meeting, Monday, Dec. 3 at 11:30 a.m. Taking on the presidency from Rita Cohen will be Patsy Linderman. A delightful petite luncheon will be served. RSVP to the Guild office, 251-6878 — no charge.

FLASH! A terrific genial guy, Bob Goldberg, is now a sales rep for the Coral Acura Auto Sales Company, 6309 Pike Plaza Road. Bob will be happy to assist you in the purchase of a car. Keep 'em driving, Bob.

FLASH! Norm's philosophy of the week. Everyone wants to live a long time, but no one wants to grow old.

FLASH! Elliott Gold is the president of the North Meridian Inn, 16th and North Meridian. He rates high on my popular list. Best wishes, Elliott.

FLASH! Congregation Beth-El Zedeck will celebrate "love and freedom" — with a Religious Marriage Reaffirmation of Soviet Jews in our community. The Huppah ceremony will take place on Sunday, Dec. 16 at 2 p.m. There will be a reception following the ceremony and music by the Lafayette Klezmerim. Kindly RSVP, 253-3441.

FLASH! Jest for laffs. Hear about the kitten who fell into a xerox machine — and came out a copy cat.....OR.....The Emmy nomination award for best supporting role is "Maidenform".....OR.....Remember the bourbon toothpaste on the market? You got 90 percent cavities, but you didn't give a damn.....OR.....Heard at Shapiro's: "Do you like the meatballs?" "I don't know — I never attended one.".....OR.....He wanted to be a politician — so he grew a mustache so that you couldn't read his lips.....OR.....Hear about the dog who keeps chasing his tail? Like people, he's trying to make both ends meet.

FLASH! At the NFL (not for ladies) Men's Club, last week, an Award of Merit was presented to Harvey Slaughter in gratitude for his extra effort for the success of the club. This distinctive 1990 plaque, signed by all the members, to show their appreciation for Harvey's wonderful attitude and hard work, and his commitment to the organization. We love you, Harvey.

FLASH! So true. "I suppose," said the famous politician, looking through his billfold for a new dollar bill, "like a lot of other folks nowadays, you would rather have clean

money?" "Oh, that's all right," said the taxi driver, "I don't care how you make your money."

FLASH! Celebrating a November birthday are Harry Cooler, Sally Rubenstein, Jay Goodman, Dave Rosenberg, Fred Tuchman, Judy Schwartz, Phyllis Efrogymson and sister Hortense Cohen, Ron Newmark, Sherman Weinstein, Harry Alpert, Max Nelson, and a special birthday greeting to Mike Silver. Herb Frankovitz celebrates his birthday on Nov. 28, and his brother-in-law, Ronald Gurvitz also celebrates a Nov. 28 birthday. And Herb and his lovely wife Barbara celebrate their anniversary on the same

day. That's keeping it in the family, eh. And celebrating their anniversary in November are Leonard/Delores Kaseff; Jack/Mimi Kosene; Dr. Gabe/Fran Rosenberg; Rose/Don Siegel; Herman/Ruth Chalfie; Bob/Lil Trattner; Jenny/Al Samberg and Lou/Bernice Shabler. All you birthdayites and anniversaryites enjoy your day.

FLASH! A traveler was telling of an adventure in New Mexico. "It was harrowing," he declared. "Indians to the right of me, Indians to the left of me, Indians in front, Indians everywhere." "Whew," exclaimed a listener, "What did you do?" "What could I do? I bought a blanket."

Immigrant musicians

Continued from prev. page
Moscow and worked in USSR television and the Radio State Symphony orchestra as a principal second violin. He is the father of Alexander Levvand.

Alexander Levvand, violinist, was born in Moscow and worked in Moscow opera and ballet theaters. He is a violin maker and teacher who has received recognitions and awards in the USSR, Bulgaria, Czechoslovakia and Italy.

Mariam Lyakhovetsky, violinist came to this country with her husband, daughter and family from Kiev, Ukraine. She taught 20 years in a music school and played with the school ensemble. She joined the new Russian Ensemble in Indianapolis for a recital at the Center Oct. 14.

Vladimir Tzukerman studied cello in Moscow and Odessa, worked with the USSR Cinematography State Symphony Orchestra and taught cello at the Moscow Prokofiev Music School. He is a member of the ensemble, but won't play Dec. 9, because he will be touring as part of his freelance work.

Polina Umansky studied cello in Odessa. In the United States she has played with the New York Opera, the Ticonderoga and Virginia Music Festivals and the Indianapolis Symphony Orchestra, she is a

cellist in the Cameo trio. Her teachers included Isaac Zhadan and Janos Starker.

Raisa Voldman, pianist, came from Kichinev, Moldavia, where she graduated from the Kichinev Conservatory. She was a concert pianist and teacher in the USSR and an accompanist much in demand by touring concert musicians, Umansky said. Voldman came first to Cleveland and moved from there to Indianapolis with her husband and son. She works freelance now. Recently Voldman has been helping an aspiring concert violinist prepare for the Sibelius competition to be held in Finland, Umansky said.

Umansky said she played in a Soviet emigre' orchestra in New York when she was new to the United States, so she believes there must be other immigrant musical groups forming around the country. Umansky came to Indianapolis when her husband, Konstantin, joined the Indianapolis Symphony Orchestra. He is a principal with the second violins of the ISO.

Besides her other work, Umansky works with two Americans, pianist Sylvia Maiory and violinist Deborah Rodin as the Cameo Trio, which will give a concert in Munster in March, she said.



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TEEN CONNECTION

Ayes have it for HAI high school

By DAVID PLOTINSKY

The news has been out for some time now — the Hebrew Academy of Indianapolis will be starting a high school next year. Plans are being made to begin with a ninth-grade class and to add upper grades in subsequent years, but the most important question remains to be answered — how many students will this new program attract? To find out, I polled eighth grade students who will soon be making this decision. I also polled Academy graduates, even though the question is purely hypothetical for them.

The results: 4 nays and 2 ayes among the eighth graders I polled, 7 ayes and 1 nay among Academy graduates. Overall result: 9-5 in favor of the HAI high school.

EIGHTH GRADERS

Would you like to attend the Academy high school next year? Why or why not?

—Joseph Provisor: "No, because my parents say there's too much Hebrew."

—Jeremy Edessess: "No, because to play college tennis you have to play high school tennis, there's too much Hebrew, and I just don't feel like it."

—Amy Aronson: "Yes, because I don't want to worry about the problems of public school."

—Jamie Bader: "No, because I want to go to a public school."

—Sam Franklin: "No, because I want a change."

—Dan Tulovsky: "Yes, because I'm scared of public high school. All my life I've never wanted to go to a public school."

GRADUATES

If you had been in eighth grade when the Hebrew high school was announced, would you have gone? If the high school could have your grade next year, would you go? Why or why not?

—David Marin, grade 12: "If I had been in eighth grade, I would have gone, because it's a Jewish high school. But knowing what I know now, I'd go to public high school because it brings you into the real world."

—Anonymous, grade 10: "No, because I want a larger social life than the Academy could give."

—Malka Pakula, grade 11: "If I had been in eighth grade I would have gone because I always went to a small school with the same friends, and a large high school was frightening. As for now, I think a

Jewish high school is a good idea and I would definitely be interested, but to switch again would be hard."

—Jason Mauck, grade 11: "Yes, because I knew everyone and it was smaller."

—Shiva Golian, grade 10: "I have mixed feelings. I'd be inclined to go because it's harder to keep your Jewish identity in public school. But if I went to a private school, I think it might be harder to adjust when I got older."

Finally, I asked myself, would I want to go to the Hebrew Academy high school? I would. While I like North Central and especially love the diversity there, I value a Jewish education immensely, and know from my years at the Academy that it would be right for me.

Whether or not a kid wants to go to a Jewish high school depends a lot on his or her religious background, priorities, and personal values. Cer-

tainly it's not for everyone. But a Jewish high school is a concrete sign of the growth and strength of the Jewish community of Indianapolis.

BULLETIN BOARD

—B.B.Y.O. (B'nai B'rith Youth Organization) will hold Make a Movie Night at 6:30 p.m., Dec. 1. Come and make your own video.

—B.B.Y.O. will have an Oneg Shabbat on Friday evening Dec. 7 and a social on Sat. Dec. 8. Call presidents David Ross (255-2755) or Kim Nisen-thal (844-9284) for details.

—Don't forget the N.C.S.Y. Shabbaton from Nov. 29 through Dec. 2. Call president Malka Pakula at 844-4929.

—I.F.T.Y. (Indianapolis Federation of Temple youth) will be attending a sub-regional convention in Columbus, Dec. 7-Dec. 9. Call president Tara Lowenkron at 872-8086 for details.

Michael Grande becomes bar mitzvah

Michael Joseph Grande became a bar mitzvah in services Saturday, Nov. 17 at Indianapolis Hebrew Congregation.

Michael is the son of Arlene and Tom Grande of Carmel and grandson of Marilyn and Eugene Gluck and Mary Anne and James Grande, all of whom attended.

Michael is a student at Carmel Clay Junior High School and studied at the Bureau of Jewish Education. He is active in Carmel Dad's Club baseball and plays on an all-star hockey team and the Indi-



Michael Grande
apolis Youth Hockey Association team.

OBITUARIES

Aaron M. Goldman, 78, taken by death

Aaron M. Goldman, 78, a founder of the National Postal Press Association, died Thursday, Nov. 15.

Mr. Goldman for 25 years worked in the inquiry and postal information departments of the U.S. Postal Service in Indianapolis. He was the editor of the Indianapolis area postal workers' union newspaper, Fed Facts & Indy Info, and was named its editor emeritus when he retired in 1984 after 45 years with the postal service.

Mr. Goldman interviewed President Johnson during the

president's visit to Indianapolis in 1964, the year Mr. Goldman and others founded the National Postal Press Association, an organization of postal workers' newspapers.

A member of Indianapolis Hebrew Congregation, he was eulogized in services Sunday in Aaron-Ruben-Nelson Meridian Hills Mortuary. Memorial contributions may be made to the Indianapolis chapter of City of Hope or the IHC Music Fund.

Mr. Goldman was the widower of Margarette Bassler Goldman.



Jill Gray and Lawrence Goldstein

Gray, Goldstein wed

Jill Susan Gray and Lawrence Goldstein were married at Congregation Beth-El Zedeck.

The bride, daughter of Mr. and Mrs. Willard Gray, attended the University of Alabama and graduated from the Indiana University school of dental hygiene.

The bridegroom, son of Mr. and Mrs. Marvin Goldstein of Swampscott, Mass., graduated from the University of Vermont. He is employed as state manager for the House of Seagram in northern California. The couple reside in San Francisco.

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Indiana well-represented at San Francisco confab

SAN FRANCISCO — Indiana was well represented at the General Assembly here last week of the Council of Jewish Federations.

By city, starting with Indianapolis, the Hoosier delegates included, Leonard and Alice Berkowitz, Claudette Einhorn, Fran Gardberg, Winnie S. Goldblatt, Marcia Goldstone, June Herman, Ellen Katzman, Carolyn Leeds, Harry Nadler, Tracy Salberg, Jacqueline Stolkin and Stanley Talesnick.

The Fort Wayne delegation included Leonard Goldstein, Micki Kepes, Vivian Lansky and Carol Sandler.

Conrad Koller was the sole delegate from Lafayette.

The Northwest Indiana delegation included Joseph Blumberg, Ernest Kahn, Gloria Kahn, Josie Kivort, Stanley Kivort, Jeff Rothenberg, Norman Schimelman, Rabbi Martin Silverman, Rabbi Julie Wolkoff and Gordon Zuckerman.

Bonds drive seeks cash to aid Israel's immigrants

The Israel Bond Committee and other Bond volunteers will be manning phone banks every Sunday until the end of the year in a campaign to gain revenue Israel needs for housing and jobs for Soviet and other immigrants.

Carl I. Cohen, general

chairman of the bonds organization and chairman of the community's cash mobilization effort, announced the drive.

He said Israel needs the money now to resettle tens of thousands of Soviet Jews.

Retirement Plan talk by Israelov

"The Five-year After-retirement Plan" will be the subject of Rhoda Israelov's talk to the Indianapolis Northside AARP Chapter #4124 on Monday, Nov. 26 at 1 p.m. Israelov is a CPA with Shearson Lehman Hutton. This presentation is free and open to the public.

The Indianapolis Northside Chapter of the American Association of Retired People meets every fourth Monday of the month at the Center for a noon luncheon and a regular meeting at 12:30 p.m. To make a reservation for lunch (\$3.50) please call 251-9467.

Gisela

Continued from page 2

Hostess Paula Lawry was most graceful and attentive to her guests. Performers in number — all relatives and friends — followed each other at the microphone in quick succession. Among the most outstanding numbers was Judge Bill Levi's chanson. He sang to his own guitar accompaniment, quips about Al in rhyme and melody. The entire Cohn family gave an impromptu choir performance — once again songs about Alvin's 70 years and his antics. Another outstanding number was terpsichorean: Rhoda Israelov's pulsing dance with a partner. Following the elegant meal, Al thanked everyone for being present and the good Lord, for letting him reach this day. As a perfect

culmination to a lovely evening couples danced to the soft music till the late hours. Congratulations!

LET JANE DO IT! Are you planning a party? Don't! Jane Rosenfeld will do it for you. She is a professional who, among other things will seek out the hall for you arranges photographers, do cost estimates, help with themes and will do many other needed details before the big day. Her firm's name is INDY PLANNERS and the telephone number is 873-5293.

ARTIST IN RESIDENCE: Congratulation to new Indianapolis resident and keyboard artist and composer, Gregory Baranovsky, who performed successfully at the

Naming held for immigrant's girl

KOKOMO — A special naming ceremony took place at Temple B'Nai services Friday evening, Oct. 26, for the infant daughter of an immigrant Soviet couple.

Named was Lisa Michelle (Elishevah Meira) Vitkin, daughter of Lev and Nelli Vitkin and younger sister of Maria Vitkin, 10. Student Rabbi Debbie Robbins officiated.

Lev, an electrical engineer, and his family recently immigrated to Kokomo, where he is employed by Delco Electronics. An oneg shabbat followed the naming ceremony.

The next service will be Friday evening, Nov. 16.

(Item reported by Frank S. Stein, Kokomo).

Singles to elect officers at party

The annual NOWHERE-TO-GO Party Dec. 24 of Connection-Indy Jewish Singles will include election of a new board of directors for the group.

Nominations already are being solicited.

The admission fee for this year's party at North Willow Clubhouse includes the membership fee, which qualifies the participant to vote for and/or serve as an officer.

Indianapolis Museum of Art on Nov. 11.

ART & PURPOSE: On Dec. 1, there is going to be a very special exhibit. The title of it is THE ART OF RUSSIA AND THE JOURNEY TO FREEDOM. The displayed pieces will be from the Josephine Eckerling and Bernard and Miriam Landman collection at 9504 Moore Road, Zionsville. An elegant cocktail hour in the company of international experts in Russian art and dinner in the Russian tradition will entertain guests, donation \$500 a person. All tax deductible donations generated at this evening will go toward the Jewish Family and Children Services' English Language Program at Marian College for tuition of Russian resettlement students.

Among the exhibited art-pieces will be paintings by Anatoli Kaplan, Alexander Sitnikov, Malle Leis and Alexander Tyshler. Interested prospective guests should write to P.O. Box 2251 Indianapolis, IN 46206.

NEWCOMERS

Drs. Thomas Katona and Eva Weisz

A Hungarian-born couple, Drs. Thomas Katona and Eva Weisz, both 41, are among the fall newcomers we welcome to Indianapolis.

Dr. Katona is a dentist and a teacher of dentistry at IUPUI. His wife's doctorate and teaching specialty are in teacher education.

Weisz said they both came to this country with parents who fled Hungary at the time of the thwarted 1956 revolu-

tion.

Katona grew up in the Pennsylvania area and Weisz in the Columbus, Ohio, area, she said.

They are members of Congregation Beth-El Zedeck.

By the way... Weisz said she and our columnist Gisela Weisz have met and established that, despite the identical surname spelling, they are not related.

Vanguard dinner rated successful

The Federation's Vanguard Dinner for givers of \$5,000 or more was a success, said Susan Jacobs, one of the chairpersons for the dinner.

She said many donors who attended the dinner Monday in the home of Marilyn and Dr. Daniel Spitzberg gave much

more than the minimum.

Jacobs said the speech of Shoshana Cardin, president of the National Conference on Soviet Jewry, was informative and inspiring and will make a difference when additional Jews are allowed to leave the Soviet Union.

SYNAGOGUES

The weekly portion is Genesis 28:10-32:3

The Haftarah is Hosea 12:13-14:10

BETH-EL ZEDECK

Services will be led by Rabbis Dennis and Sandy Sasso and Cantor Ray Edgar at 6 p.m. Friday and 10 a.m. and 5:00 p.m. Saturday.

B'NAI TORAH

Services will be led by Rabbi Reuven Shechter at 5:15 p.m. Friday and 9:00 a.m. and 5:00 p.m. Saturday.

ETZ CHAIM

Services will be led by Rabbi Shlomo Mashraky at 8:30 a.m. Saturday.

INDIANAPOLIS HEBREW CONGREGATION

Friday night services will be 8:15 p.m. Saturday morning services will be led by Rabbis Jonathan Stein, Laurence Milder and Cantor Janice Roger at 10:30 a.m. Torah Study will be at 9:15 a.m. Rod Feuer will be bar mitzvah.

UNITED ORTHODOX HEBREW CONGREGATION

Services will be at 5:05 p.m. Friday and at 8:30 a.m. and 5:04 p.m. on Saturday.

COMMUNITY CALENDAR

Thursday, Nov. 29

7 p.m., "From Russia With Love" musical review at Beth-El.

Hebrew Academy Board meets 8 p.m.

NCSY 4-day Shabbaton begins.

Saturday, Dec. 1

IU Pres. Thomas Ehrlich speaks at Beth-El, 10 a.m. shabbat services. Scott Levinson, bar mitzvah at Beth-El.

B.B.Y.O. Make a Movie Night 6:30 p.m. Make your own video.

Sunday, Dec. 2

Federation dessert reception at Park Regency to honor Carolyn Leeds, Bill Strauss.

Friday, Dec. 7

BBYO Oneg Shabbat.

Saturday, Dec. 8

BBYO social.

Sunday, Dec. 9

Russian Chamber Ensemble concert at JCC, 7 p.m.

Sunday, Dec. 16

2 p.m., Beth-El, religious marriage reaffirmation for immigrant Soviet Jews.

Monday, Dec. 24

NOWHERE-TO-GO Party, Connection-Indy Jewish Singles, North Willow Clubhouse; elections for group's board of directors.

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Brandeis search

Brandeis University is currently searching for a new president, and a number of applicants are being considered, which presents an opportunity to analyze the situation of this major instrument of the American Jewish community, whether or not it is looked at as an independent agency with little connection with organized Jewish life.

Brandeis faces several problems, other than finding a new president. One is financial, and that should not be so, and the other is in attracting students, not only of a high caliber but also from areas outside of northeast United States. In addition the university made a false move, which the new president, of course, whoever he is, will speedily rectify, but which has its basis on just what is Brandeis' relation to American Jewish life. This evidenced itself when shellfish and pork were introduced into one of its dining halls in the false belief that this then would make the school more attractive to non-Jews, which even if it were an answer to any of its problems, was poor judgment.

The school also is in a financial crunch even though it is near completion of a \$200 million endowment fundraising program. It is not meeting its current expenses from current income.

The outlook is not that dim. Brandeis has achieved an enviable place among the top small universities of the nation in the short span of its history, and in the area of direct contributions to the Jewish community in its role studying Jewish life, its sociology and dynamics are not inconsiderable. Its next president will intensify this facet of its studies.

That being so, and considering the needs, thought should be given seriously to choosing from the candidates one who has a direct tie to Jewish life, is an administrator of established reputation and even has a background in fundraising. If that individual is not from the academic world, although closely related to it, that need not be a drawback, but could be an advantage.

A good convention

The comment that there was no conflict or fighting at the GA in San Francisco, a sound observation, calls for another comment — that the Council of Jewish Federations was proud of itself, and while not preening, there was a prevailing sense of accomplishment and satisfaction.

And why not?

Operation Exodus was a success, Russian Jews were streaming into Israel, and while there was concern that the international community may step into the situation on the West Bank, the overall ambience was of moving forward on all fronts.

Those who constitute Peace Now and the other small Jewish movements that criticize Israel's handling of the intifada may have a different view, for this was one occasion where there was little difference of opinion on Israel.

Were the GA a rabbinical convention surveying the situation of Judaism, the observation could not have been made — that all is well. But from the standpoint of a Jewish community meeting its commitments, this GA encapsulated that view.

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Since the GA ended Sunday, and The P-O goes to press Monday, much that transpired that is newsworthy won't make it into this issue you are reading.

The big addresses of the GA were by George Shultz, former U.S. secretary of state, and Rabbi Yitz Greenberg, who was the scholar-in-residence. If our recorder was working properly we'll be giving you both their speeches next week or the week thereafter.

As for hard news, the report of the Jewish Population Study was it. It, however, is so involved and in some aspects contradictory that even those who conducted it for the past several years are still mining it for more information on what constitutes the American Jewish community and its outlook, interests, activities, makeup, etc., etc. We can assume that more than one book will be written on its findings.

The usual big issue which is almost never brought to the floor — how much the American Jewish community should be asked to contribute — fundraising — never was argued, although its proportion and need were made explicit. Now with Mendel Kaplan running the Jewish Agency, that is all worked out in advance and the final figure presented to the delegates, nothing more.

If there was one distinguishing mark of the General Assembly this year, it was the fact that there was no conflict on almost any question disturbing the American and world Jewish community.

If one recalls the bitter fight two years ago over the question of "Who is a Jew" with inflamed delegates, then this G.A. would put you to sleep. If that is good or bad, then that depends on whether you are a journalist looking for news or whether you are the president of the Council of Jewish Federations and don't want any headaches.

For instance, there was one general session — there are concurrent five to ten meetings at any one time, but some of more importance get clearance for a general session — on political reform in Israel. There were four speakers, headed by Yitzhak Rabin, a former Prime Minister, and Benjamin Netanyahu, and two others. All were interesting and all spoke from experience. But if you expected to hear two on one side of electoral reform, you would be disappointed. Or if you wanted to hear at least one opposing view, you would walk away with only one side of the question, for all four were for reform. In any event it was like all GAs, the best show in the American Jewish community, well planned and enough of interest to even the most unconcerned individual, but who has one specific axe to grind or serves in one particular area, no matter how distant from the heart of Jewish life but still a part of it, well then your interest would have been served because there was no area of Jewish life — not even the religious — that was not covered, discussed and worked over by those you would consider the authorities in that specific field of Jewish activity.

Mention of religion brings us to the kind of coverage you won't find elsewhere and which for some reason doesn't appear anywhere when the sociology of Judaism is discussed and that is as follows:

Every year — going back for a number of years that we have covered GAs — Sidney Hollander was the president then — we visit the four services — this year there was a fifth — the Conservative, the Orthodox, the Reform and the Reconstructionist to report to you on attendance. As usual the Orthodox service draws a good attendance, while the Conservative service is sometimes slightly larger and every time at least as large,

while the Reform and Reconstructionist are third and fourth, but with less than 30 or so as against the several hundred or so for the two others.

We chatted briefly with Rabbi Samuel Broude about the poor attendance at his Reform service, pointing out to him that if not the majority of the delegates were Reform, at least there were as many Reform in attendance as Conservatives, and certainly a much larger percentage of Reform than Orthodox, and yet the Reform services were actually almost boycotted.

For a full comprehension of what is involved, you have to take into consideration that the Orthodox — their leadership because delegates to a convention are leaders — attend Sabbath services regularly in their home towns, and the same to some extent for the Conservatives, which accounts for the figures we've just presented.

So the bottom line is that the Jewish leadership is made up of secularist, but that, of course, would not be true, for we would hazard the guess that of the 3000 in attendance 95 percent were not only members of congregations in their home communities, but officers of them.

Well draw your own conclusions.

But don't wipe these leaders off the map. For what they were doing here in San Francisco was part, if not the central part, of Judaism. And it is not only a token part — for these are very successful people, who in their local communities are respected not just by Jews but by the community at large and are involved in civic and other worthwhile projects in addition to being in the top echelon of either law, medicine, industry, commerce, etc.

So here they are paying \$150 a day for their hotel room, not to mention expenses for meals and travel while many projects in their business interests must wait for their return. So if you feel inclined to criticize, consider everything, and consider also why you who are reading this failed to attend services yourself last Saturday or will not be in the synagogue this coming Saturday.

Before ending, we want to mention Philip Bernstein and Irving Kane, with whom our relationship goes back many years, Irving as a past president of the GA and Philip as a past executive vice president.

We had lunch with Miriam Zimmerman who writes the column for us about the feminine scene — she's a Californian.

We spent several hours with the student group that the CJF has for the past ten years or so brought to the GA to introduce them to the goings-on in the Jewish community, and also for indoctrination, etc. For Havdalah we were with them, and got to meet Rabbi Dan Dorfman, the Hillel Director, with whom our daughter, Jennie, works.

I missed the speech by President Herzog, although I was on the front row of the press section waiting for it. That one session started late and was preceded by the awarding of the various prizes for recognition of work done by various communities, the communities who were observing 25, 50 and 100 year anniversaries, etc. etc. By the time Herzog was called to the podium, our ride taking us to our daughter Debbie's home, was waiting at the door of the hotel. Since now we've mentioned two of our daughters who live in the Bay Cities, I have to bring in our eldest also, Miriam, whom we've written about here before, and who had lunch with us and Miriam Zimmerman. We got to see and converse with four of our 22 grandchildren, so what more could one ask and how grateful we are to the GA for choosing San Francisco for its convention site.

Now to complete the picture, were we a

Continued on page 4

Readers touched by family's needs Shultz speaks almost like a Jew at General Assembly

The appeal for funds for the family of Dvorah Vagner and her nine children, whose husband and father died of a brain disease, leaving them not only destitute but also with heavy doctors' bills for the months in which he was under treatment, struck a responsive chord among our readers.

Mrs. Vagner's case was brought to the attention of P-O readers by six Jerusalem rabbis, who wrote: "Her husband passed away after a difficult disease that caused catastrophic hardships. She lost her home to pay the enormous debt and the family is penniless."

The P-O will continue to publish contributions for Mrs. Vagner as they are received. The funds will finally be sent to the Jerusalem rabbis who wrote to us about her being destitute for distribution to the Vagner family.

Dr. and Mrs. Joel Brumlik, of Midlothian, Va., wrote as follows:

Dear editor,
My wife and I read the letter from Ms. Dvorah

DVORAH VAGNER FUND

Anonymous..... \$500
Paul and Sally Oberlander, Lincolnwood, IL..... \$100
Yaacov and Miriam Luria, San Diego..... \$100
Chisuk Emuna Cong., Harrisburg, PA..... \$ 25
Sylvia and Samuel Cherrick, St. Louis, MO..... \$ 15
Rabbi and Mrs. Herbert Kumin, Columbia, MD..... \$ 10

TOTAL \$750

Vagner and her children in the Nov. 7 issue of The Jewish Post and Opinion. We are very sympathetic to her plight and therefore we enclose a check for \$500 which we understand you will forward to her.

We would also like to state that if you receive another \$500 in donations for Ms. Vagner that we will match it, i.e., we will add another \$500 to it for a total of \$1000. We would prefer to remain anonymous, but if you think it would stimulate donations, you may use our names.

We also ask G-d's blessing for the Vagner family in this most difficult time in their lives.

Dr. and Mrs. Joel Brumlik
2710 Sandhurst Ln.
Midlothian, VA 23113

The note from Rabbi and Mrs. Herbert Kumin, read:

Dear editor,
Read the letter from Dvorah Vagner in your letter page. Please forward this donation to her.

God bless you for your noble work to help destitute people.

Rabbi Herbert Kumin
Columbia, MD

The two \$100 checks were from Chisuk Emuna Congregation, Harrisburg, Pa., and from Yaacov (and Miriam) Luria, who you will recognize as our columnist whose sprightly comments break up what usually is too much bad news for Jews in the rest of The P-O.

The appeal will be continued as long as additional contributions are forthcoming.

Now it's Miami's turn on opening of a Center

MIAMI — The problem that has divided members of Jewish communities nationwide has been visited on the Miami Beach Jewish Community Center — opening it for some classes in the afternoon on the Sabbath.

"We have to serve the needs of the people who make use of the center," said president Peter Perkel.

"I will never feel comfortable advocating the JCC to my members," said Rabbi Ed Farber, southeast regional president of the Rabbinical Assembly (Conservative).

The classes are now in their second month and include ballet, soccer, arts and crafts, and karate.

Center officials said they have not received any complaints from members, only from the community at large.

Rabbi Farber, wasn't convinced. "I assure you they will correct this. This cannot continue. It is inconceivable to me that the JCC, a Jewish organization which receives community funding, could proceed in a way which is inconsistent with the federation's policy."

Other JCCs in Dade County are open on the Sabbath, but do not provide formal programming.

A third of Russian Jews could be not Jewish

JERUSALEM — The cry raised not too long ago that a large fraction of the Soviet newcomers are not Jewish has surfaced again as Absorption Minister Yitzhak Peretz repeated in Moscow that 30 to 35 percent of the immigrants reaching Israel are not Jewish.

"I am in shock," he was quoted as saying.

The JTA in reporting Peretz's comment explained that Soviet Jews have intermarried over the 70 years of Communist rule and are frequently the offspring of non-Jewish mothers, which even though they claim to be Jewish, are not so as defined by Jewish tradition, but are recognized as Jews by Reform.

When Peretz was Interior Minister he defied the High Court of Justice by refusing to register as Jewish an American making aliyah who was converted by a Reform rabbi.

Israel deploying stone-firing gun

TEL AVIV — Israel has high hopes for subduing the riots of the intifada by its newest weapon, the mini-gravel, which is in effect a stone-firing machine gun which is mounted on a jeep. It is designed to fire stones over an effective range at a rate of 600 stones a minute. The means available up until now such as rubber and plastic bullets constitute a pinpoint response but are unable to disperse large groups as it is hoped the stone gun will achieve.

Israel gaining skilled people

TEL AVIV — A breakdown of the professions of the 82,823 Soviet immigrants who arrived in Israel this year from January to September showed that 11,500 were engineers, 2,530 teachers, 2,578 doctors, 1,452 drivers, 1,525 economists, 1,452 musicians, 1,077 barbers, 373 sculptors, 245 dentists, 197 cooks, 142 biologists, 241 chemists, 284 photographers and less than 20 postmen, railway workers, policemen, detectives, judges, watch repairmen and plumbers.

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SAN FRANCISCO — If ever there were a pro-Israel speech delivered to a Jewish audience, it was here at the annual General Assembly of the Council of Jewish Federations. The speaker was none other than former Secretary of State George Shultz who took up every question from greater reliance by the U.S. on Israel to not tying the Gulf crisis to the Palestinian issue and even went so far as to advocate electoral reform in Israel.

He said that restoration of the Kuwaiti government was not enough and argued that "perpetrators of war crimes" be held accountable.

Even on the question of the crush of Russian immigrants reaching Israel, he urged that getting them out as fast as possible was the only course.

To those listening to his words, had they closed their eyes, the views could have been those of Prime Minister Shamir so close were they to Israel's outlook on her present problems.

Even on Israel's problem in the territories while stating that it will not go away, he supported the Shamir plan for negotiations under the Camp David Accords.

Sexy billboards, bus ban is price Likud is paying

JERUSALEM — Just what are the commitments the Shamir Government has made to the Orthodox Agudat Israel Party in order to get its two votes into Likud and give it a 64 majority of the Knesset's 120 seats may not be known immediately, but already the Cabinet has voted to ban sexy billboards and limit the number of buses running on the Sabbath. Now the question is will the Who is a Jew explosive decision get similar attention?

The Likud Party is also committed to support pending bills outlawing pork and limiting abortions, but these two measures will not have such easy sailing.

Another promise to the new partners was to oppose electoral reform.

While praising the financial support Israel has received for the absorption of Russian Jewry, he persisted with the same theme. "I must ask you, my friends, are you making the required sacrifice?...Are you rising to the occasion with all your munificence and generosity? Does your contribution reflect the challenge facing you?"

Cancer treatment race is on

HAIFA — Why he did not wait until his cure for cancer could be announced to the world in a professional journal was explained by Dr. Eitan Barnea, who believes his breakthrough in the development of a cure will mark the end of the fatal disease. He said that he decided to release the information after hearing about experiments abroad which showed they might lead to a similar discovery.

"My main interest is to ensure that this discovery be completed and developed in Israel," the 41-year-old gynecologist and reproductive endocrinologist said.

Publication in a medical journal would have required revealing details other scientists and researchers still may not be aware of, he added.

Although the tests have been conducted only on mice, but every one injected with cancerous material recovered completely. The same success has been accomplished with cancerous human cultures implemented in mice.

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Editor's chair

Continued from page 2

research authority, we would go back over our reports of the GA for 10 years ago and see if the attendance at services then was less or larger, etc. etc.

For us, as for the large majority of the delegates, the GA is like a college reunion. You even meet friends at the GA from your own community who the last time you met was at the 1989 GA. And the welcome is no less heartwarming and probably more so because you are meeting in another city not meeting in your own home town.

But for us who are so cantankerous that the local Indianapolis leadership has no use for us, it is those Jewish leaders who we've worked with over the years that make the GA a high point for this writer.

So without any order here we go:

There is Ben-Zion Leuchter of Vineland, N.J., a top leader of American Jewry — we detected this when we first met some years ago — with whom we have a connection in two ways. One was that he met Magda through our cousin, Tess Taustine — her maiden name, so our readers in Louisville can place her since her late father, Judge Hugo Taustine, was president of the federation — and the other is that he published a daily paper for a number of years and therefore is a fellow journalist. He is at the top in leadership even now as president of HIAS, the Hebrew Immigrant Aid Society, a main factor along with Magda in the emergence of CLAL into a powerful instrument for what is happening in American Jewry — a return to pristine Judaism. But most of all because he is our friend. He is writing his memoirs you might call them, but principally that the children and grandchildren will learn the story of how an immigrant couple made their way in small-town America to become major instruments for the development of the kind of America we know today. When and if we get to read a copy, we'll find his description of how his mother played such a role in their life a revelation — she was as outstanding as his father, who as publisher of the local daily paper, could not have been other than a major personality in city and state affairs.

We started out with Ben, because we took lunch with him and thus had a chance to renew our relationship, but we also have a longer background, longer than with Ben, with Herman Blumenthal of Charlotte, N.C., who with his late brother Dick, are the two people who have done as much for the North Carolina Jewish community as anybody in the Jewish community. If anyone wants to inspect the best Jewish home for the elderly in America, if not in the world, they they should visit the one outside of Winston Salem, N.C., which Dick took us to see when it was just purchased from the Reynolds family of tobacco fame. What struck us then was the third floor ballroom which as a block long.

We renewed acquaintance with Mendel

Kaplan, chairman of the board of governors of the Jewish Agency, and interviewed him, as we did once before but this time under better circumstances. That previous interview was in an automobile carrying him and Mrs. Kaplan from a synagogue in Indianapolis where he had delivered an address to the airport late at night. If nothing went wrong with our recorder, you'll be reading the review in a week or so, which is why just at this time we're not apologizing for a statement we made about him in an editorial last week.

For the first time for a decade or more we got to spend a few minutes here and there in the four days with Al Fleischman of St. Louis, former president of the federation, but more important from our standpoint, former columnist for our Missouri Jewish Post and Opinion. He is probably one of the most successful public relations men in North America. Among his accounts were the St. Louis Cardinals and Anheuser-Busch, both owned by the Busch family. Since we already mentioned that he was active in the Jewish community, he also played a role nationally when he was enlisted as a volunteer to do a study of the Jewish Agency. Anyone writing a history of the Jewish community and Israel should contact Al for a story that illustrates what was going on at the time when Leon Dulzin was in charge. Incidentally Al will be resuming a column for us, not local to St. Louis particularly but on any subject he cares to comment on. We'll say one thing, Al hasn't changed a bit in 20 years, although he's put on a few pounds.

Our friend and benefactor Louis Barnett of Ft. Worth saw us before we saw him, and he looks as if he will live to the proverbial 120 years, although getting to see him only once a year at the GA, we'll point out that he too has added a few pounds.

Then there was Harris K. Weston of Cincinnati, who every year we inquire how many attorneys there are in his law office in Cincinnati. We remember reporting the number as 40 or so a few years ago, but now it's up to 140, which seems to us to be impossible. We plugged Harris as a potential president of the CJF about 10 years ago, but he was too wise to get into the succession that leads to that post.

Talking about the presidents of the CJF, have you noticed that while the chairmen of the Presidents Conference are almost always from New York, the presidents of the CJF are never so? The city that has spawned the most presidents is, of course, Baltimore — Sidney Hollander, Lou Fox, Shoshana Cardin and Jerold Hoffberger, but the retiring president is Mandell Berman of Cleveland, and the new president is Charles H. Goodman of Chicago, while others were Max Fisher of Detroit, Irving Kane of Cleveland, Louis Weinstein of Boston and Raymond Epstein of Chicago. In other words all from communities away from the hub of American Jewish life — New York. We're not writing editorials here, just

making comments, but there is a reason for what seems to be just coincidence.

From our original home town, Louisville, there were Lewis Cole, a past president of NACRAC, the National Jewish Community Relations Advisory Council and Stuart Handmaker, a CJF vice president. Twice we were sitting next to Mr. and Mrs. Emanuel Winston of Chicago, as fervent a Jewish couple for Israel as you'll ever find, who singlehandedly are fighting against Peace Now advocates, etc., and plugging away for a greater Israel. She said they are building a house in Jerusalem, which certainly is a just reward for a couple who have taken on the burden of defending Israel in the press and who have made this almost their life's work. She made the mistake of showing me (and others) a photograph of her granddaughter, lovely as she is, because with our 22 going on 23 grandchildren, an entire day could be consumed were we to bring out the photographs, plus the fact that 12 of them are sabras.

We got to say hello to Rabbi Joseph Sternstein, immediate past president of the JNF, and also Rabbi Witty of Toronto in whose congregation were the Nemstoffs, whose daughter, Malka, is our daughter-in-law and the mother of 10, going on 11 of our grandchildren.

We claimed here recently that we have attended more GAs than anyone else, but we could have been mistaken since Lew Weinstein of Boston, a past president, never misses. Our first GA, unless we are wrong, was when Sidney Hollander was the president, unless Stanley Meyers preceded him instead of succeeding him as we recall. So we may not have the "honor" that we claim, plus there could be someone else who might have been more of a regular than ourself.

We missed Moses Feuerstein of Massachusetts and Charles Goodall of Tulsa, who may have been in San Francisco, but when you consider a hotel like the Hilton — really a product of some anti-convention devil — you are not going to run into everybody you know. There was one advantage to the San Francisco Hilton — it was large enough so that every meeting could be held in it. Usually two or three hotels are required to house and provide so many auditoriums and parlors for a convention of this size. Every hotel has a grand ballroom. It seemed as if the Hilton had three or four of them, all large and all beautifully decorated.

Well, we seem to be coming to the end of those we ran into, except for Yehudah Lev, an associate editor and outstanding columnist of The Jewish Journal, the Los Angeles federation weekly. His contribution to The Journal is one strength of the paper for he gives it a decidedly opinionated but basically sound viewpoint, something lacking in most Jewish weeklies, but definitely not all of them. He and his family are headed for Sao Paulo, Brazil where Mrs. Lev will be completing research for her doctorate.

Friedan stumps readers as the Mystery Person

Although it took the five clues which constitute the Mystery Person contest — the contest is called off if no one guesses correctly who the Mystery Person is, and the Mystery Person is then announced — Joyce Levi of Indianapolis was the winner as she named Betty Friedan correctly.

The first clue was vague enough — "the Mystery Person is an author" — but Ms. Friedan became a household name when she wrote "The Feminine Mystique" which was published in 1963.

The second clue was

hardly a giveaway — The Mystery Person taught at Yale, Temple and the New School for Social Research, although the third clue which referred to her founding of NOW might have given the contest away except for the fact that it read that the Mystery Person was founder and first president of a national organization, leading most readers to thrash through their minds who was president of B'nai B'rith, etc. etc.

The Fourth clue also didn't seem to help. It read — The Mystery Person was

Continued on page 16

OBITUARIES

H. Paul Rosenberg dies in K. City

KANSAS CITY — H. Paul Rosenberg, a past president of the Jewish Federation of Greater Kansas City, the Jewish Community Foundation and Beth Shalom Congregation, died

at the age of 66. The offices of the Federation closed early in honor of his memory. He was a national vice chairman of the UJA.

He was chairman of the Midland Lithographing Co.

Gideon Hausner, Eichmann prosecutor

JERUSALEM — Gideon Hausner, who prosecuted Nazi war criminal Adolf Eichmann in 1961, died at the age of 75. He was the former attorney general. He served four terms in the Knesset and was a Minister.

without-portfolio in the governments of Golda Meir and Yitzhak Rabin.

Eichmann was put to death on May 31, 1962 and Hausner told the world about the trial in his book "Justice in Jerusalem," published in 1966.

Rabbi M. Lewittes taken by death

NEW YORK — Rabbi Mordecai H. Lewittes, who was a leading official of the Jewish Education Service of North America, died here. Ordained at the Jewish Theological Seminary, he had served Temple Israel, Hazeltown, Pa., the Brooklyn Jewish Center and the Fire Island Synagogue.

\$1 million gift for Judaic chair

HOUSTON — A \$1 million dollar gift by the children of Anna Smith Fine has established the Anna Smith Fine Chair in Judaic Studies at Rice University here.

Literary giants mined Jewish sources Patriarch of middle age

By ELY E. PILCHIK

One marvels at the inexhaustible mine of literary gems extracted from sacred Jewish sources. Take the great English poet John Mil-



ton (1608-1674). He opened the Third Chapter of Genesis and found Adam, the forefather of humanity, listening to Eve, our foremother, who had been tricked by the subtle serpent to taste of the fruit of the forbidden tree in Eden's Garden. Violating the Divine Command, they were driven out of Paradise.

The Midrash (Rabbah), that illuminating collection of Biblical folklore homiletically commenting on the sacred text, teaches us that Adam's lot, to eat "in toil" will now compel him to earn a livelihood and this is "twice as hard as childbirth." Thus, the sin of disobedience imposes upon Adam and Eve and the endless generations of their progeny far from ease in life.

Milton pounced on these verses in Genesis and produced his epic "Paradise Lost." Of this, the distinguished Samuel Johnson in his "Lives of the English Poets" writes: "His (Milton's) great works were performed under discountenance, and in blindness, but difficulties vanished at his touch; he was born for whatever is arduous; and his work is not the greatest of heroic poems, only because it is not the first."

The first, of course, being Homer or Virgil or Dante. Milton's first were his translations from the Hebrew into Latin of our Psalms 114 and 136.

The Hebrew Scriptures were as familiar to him as the Greek and Latin classics. Dr. Johnson tells us: "As the best preservative against Popery, he (Milton) recommends the diligent perusal of Scripture — when he first rose each morning at four in the summer and at five in winter, he heard (for he was blind), a chapter in the Hebrew Bible."

Of the several verses in that Third Chapter of Genesis he built his classic November 21, 1990. Page NAT 6

12-book epic "Paradise Lost."

Here he involves not only Satan (or Lucifer as he calls him), and two human beings Adam and Eve ("Those two are the parents of mankind, venerable before their fall for dignity and innocence, and amiable after it for repentance and submissions," S. Johnson). Now he brings into the epic Moses and a vast host of angels: Gabriel and Uriel, Raphael and Michael, and the more troublesome Moloch, Belial, Beelzebub, and Mammon (the Greek for treasure of money cited in the Mishnah).

"Paradise Lost" is the poetic setting of the earthly war between good and evil. Milton was reaching for the deeper love of the good as taught by Plato. The epic consisting of no less than 10,562 lines portrays the war 'twixt heaven and hell, good and evil, light and darkness, love and hate. Is this not the very essence of our Hebrew Scriptures?

Having thoroughly extracted every drop of literary juice from Genesis III, John Milton now turned to the Book of Judges and proceeded to give us another epic on Chapters XIV, XV and XVI — "Samson Agonistes."

This "Tragedy" born in Hebrew Scripture is raised, built on the Greek foundations of Aeschylus and Sophocles. Here this mighty Hebrew Giant is captured and blinded in Gaza. Here the echo of the poet Milton's blindness in Samson's eyelessness.

"Promise was that I/ Should Israel from Philistian yoke deliver; Ask for his great Deliverer now, and find him/ Eyeless in Gaza at the mill with slaves,/ Himself in bonds under Philistian yoke."

John Milton concludes this tragic Biblical epic in the victorious words of Manoa, the father of Samson:

"Come, come, no time for lamentation now,/ Not much more cause, Samson hath quit himself/ Like Samson, and heroically hath finish'd/ A life Heroic, on his Enemies; Fully reveng'd hath left them years of mourning — "/ "To Israel, Honour hath left, and freedom — "

Writes Samuel Johnson of "Samson Agonistes." "In this tragedy are many particular beauties, many just sentiments and striking lines."

Indeed, one marvels at the inexhaustible mine of literary gems extracted from sacred Jewish sources.

YAACOV'S WORLD

Joy of camel riding

By YAACOV LURIA

In the spring of 1972, I took a four day bus tour through the Sinai. It was a gut-shaking roller coaster of a trip through stone-strewn

Mount Sinai. At 3 o'clock we were awakened for our climb up the mountain in the footsteps of Moses.

This being early May, it was still deep night although there was a full moon to light our way.

Just as the trail began to rise, a shadowy cluster of men and animals loomed up before us. They were Bedouins offering the comfort of saddles atop camels for the weary or the lackadaisical. Though the climb was steep, their fee wasn't, only about 20 Israeli lirat, about 5 American dollars at the time.

As a lifelong surmounter of slopes, I really didn't need the services of a camel. But there was something so alluring, so exotic about riding a camel led by a picturesque Bedouin. For a trifling fee, I could play the prince. With the help of



wadis: in a low-slung vehicle with worn out shock absorbers Yet what an experience! Endless vistas of sea and mountain drenched in light and color, of palm-shaded villages springing out of tawny sand. And sandstorms.

Our second night we slept at the Monastery of Santa Katerina, at the foot of Jebel Musa, the legendary

By RABBI JAMES PONET

I spent years feeling distaste for Jacob, understanding all too well why this man of deeply flawed character had to undergo a name



change. I yearned for him really to be Israel, a heroic contender with God and humanity, but alas, always he collapsed back into a self-absorbed, sentimental little guy, plain Jacob.

My problem with Jacob is analogous to every boy's problem with his father. It is the same problem that Sigmund Freud apparently had with his biological father Jacob Freud... "My father once told me the following incident, in order to show me that I had been born into happier times than he: When I was a young man, I was walking one Saturday along the street in the village where you were born; I was well-dressed with a new fur cap on my head. Up comes a Christian, who knocks my cap into the mud, and shouts, 'Jew get off the pavement!' — "And what did you do?" — "I went into the street and picked up the cap," he calmly replied. That did not seem heroic on the part of the big, strong man who was leading me, a little fellow, by the hand. I contrasted this situation, which did not please me, with another, more in harmony with my sentiments — the scene in which Hannibal's father, Hamilcar Barcas, made his son swear before the household altar to take vengeance on the Romans. Ever since then Hannibal has had a place in my fantasies." (From "The Interpretation of Dreams")

I went through a stage where I defended Jacob against the all-too-easy attacks his transparently con-

niving character aroused. "Yes!" I responded to anti-Jacobin attacks with delight. "Isn't it wonderful? A guy like you and me contending with destiny and neurosis, a limited fellow struggling to transcend his pettiness, a man who lives by his wits, terrified of being outwitted, who nonetheless from time to time looks up and sees God."

Now I neither dislike nor defend the third patriarch. I just love him. I guess Jacob is the patriarch of middle age, the one whom you can love only after you have finally chosen to embrace reality. If you can let Jacob be your father, you can be a life-affirming Jew. If you insist that he always and everywhere be Israel then you doom yourself to sour disappointment. Conversely, if you require him simply to be Jacob, you deny him his earned self-transcendence.

Jacob is clearly not burdened with a developed or even partially developed ethical sensibility. When he expresses his scruples about deceiving his father (Genesis 27:12) as when he reproaches his sons, Shimon and Levi, for deceiving and then killing the men of Schem (Genesis 34:30), he reveals a completely utilitarian calculus. Jacob evinces no particular regard for the truth as an independent value.

Yet this man can dream, awaken, and realize that the place he stands is charged with the presence of God (Genesis 28:16). He can contend indefatigably with forces greater than himself (Genesis 32:23-32); he is a passionate person given to weeping easily (Genesis 29:11 and 33:4), and he is capable of loving possessively, even obsessively.

Jacob is not arrogant. Scheming, scared, testy, the third patriarch wavers between a glorious potential and a diminutive actuality. He is the becomer, the one open to transformation. Committed to survival, Jacob points beyond mere existence. He reminds every Jew that s/he is not yet Israel.

Tony Randall aids cancer fight

Actor Tony Randall not only gave up smoking, but has also given his name to an Israel Cancer Research Fund fellowship. "When Jose Ferrer, introduced me to ICRF," he told USA Today, "I knew I

had to add my name to their list of celebrity friends. Right now in Israel, the Tony Randall Fellowship is helping a young woman named Violet Daniel find ways to keep cancer from starting."

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YOUR NAME

By David L. Gold
Column No. 60

Shakespeare's name a naughty one?

A category of FNs we've not mentioned earlier is imperative family names. They consist of an imperative verb and some other word. The most famous imperative FN is Shakespeare ('shake spear'), which comes from a nickname thought to have been given either to a belligerent person or to someone who exposed or habitually exposed his penis. If you're interested in more of these FNs, check Breakspear, Waghorn, Wagstaff and compounds formed from the Italian word *mazza* in A Dictionary of Surnames, (all of these are non-Jewish FNs).

Ashkenazim too have imperative FNs. We've seen Zuchmich ("look for me!") in instalment 57 and three more are Borgenicht (German for "don't lend!" or "don't borrow!"), Leglang (Yiddish for "live long!"), Bleibtreu (from Yiddish *blayb* and German *treu*, meaning "remain faithful!"), and Helfgot / Helfgott (Yiddish, for "help, God!").

No one will have failed to notice by now that this column has been devoted mostly to Ashkenazic FNs, little having been said about non-Ashkenazic Jewish FNs. That is not due to any bias on my part. Rather, most English-reading Jews are Ashkenazim, hence most Jewish readers of this newspaper are Ashkenazim, hence most of the queries submitted to me concern Ashkenazic FNs. Also since the field of Jewish FNs is too vast for any one person to be expert in all its departments, one must specialize. My particular interest is in the Ashkenazic names. It is not without significance that of the several thousand queries received by my predecessor, Norbert Pearlroth, almost all concerned Ashkenazic FNs.

Susan Meckler asks for the origin of her FN.

Meckler and Mekler are derived from the Yiddish word *mekler*, and Makler and Meckler are derived from German *Makler* / Polish *makler* / Russian *makler*, all in the sense of "broker" — not a stockbroker, but someone who acted as an intermediary in the sale of movable and immovable property.

In instalment 21 of this column we saw a semantically similar name, *Faktor*, and its variants, which was translated there as "broker, agent, middleman." Can anyone explain what the difference is between the two names? I have the impression that Meckler, etc. designates someone in business for himself (he belonged neither to buyer nor seller) and that *Faktor*, etc. designate a businessman's agent (in another city).

Talk of middlemen brings us to the Ashkenazic FN *Mittelman* / *Mitelman* / *Mittelmann* / *Mitelmann* / *Mittleman* (the last one is an English-influenced spelling). They seem to mean "middleman" but there's no such German word as *Mittelmann* (German does have *Mittelsmann* for "Middleman" but it can't be relevant because our FNs do not have /l/).

Although Nahum Stutchkoff's *Thesaurus of the Yiddish Language* lists *mitlman* as one of the Yiddish words for "middleman," I suspect this is an Anglicism (the thesaurus was compiled in the United States). Max Weinrich, editor of this work, marked the Anglicisms as such, but a few slipped in unnoticed and thus went unlabeled. For example, the custom of unveiling a tombstone is a recent innovation of non-Jewish origin (in such countries as the United States and Canada), yet the *Thesaurus* does not label "ufdekn a metseyve" ("to unveil a tombstone") as an Anglicism, which it certainly is (traditionally, Jews set a tombstone, the Yiddish expression being *shteln a metseyve*). If Weinrich forgot to label "ufdekn a metseyve" as an Anglicism, this is possible with respect to *mitlman* too.

The only traditional sense of the Yiddish word *mitlman* which I know of is "man of moderate means" and that is presumably the sense of our FNs (A Dictionary of Surnames exaggerates by explaining these names as meaning "wealthy man" and is vague in its translation of the Yiddish word *mitlman*: "man of means").

Joel Krakauer asks for the origin of his mother's birth name Chodeles. We've seen how Russian usually replaces the sound /h/ by /g/ (Horowitz becoming Gurevitch, etc.). But Russian sometimes replaces /h/ by /x/ (/x/ is the

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JEWISH THEATER

Good show in search of plot

By IRENE BACKALENICK

"Those Were the Days" opened last night on Broadway to a standing ovation. The audience was openly enthusiastic about



this revue of old-time Yiddish songs and skits. With five top-notch Yiddish/English performers singing their hearts out, the audience responded in kind, clapping in unison, joining in songs, and roaring approval.

But, for this reviewer, the evening was disappointing. Despite the consummate skills of these entertainers, the show itself lacked a story line to tie it all together and give it depth and emotional impact. I like a good story, and that is precisely what was lacking.

Granted that Bruce Adler, Eleanor Reissa, Lori Wilner, Robert Abelson and Mina Bern (in order of appearance) are among the best in the business, in both Jewish and mainstream American show business. And the show has many special moments. But what does it all add up to? We are told that the theme is our Jewish/Yiddish heritage. But this broad statement needs to be spelled out within a structure, a framework.

There is one brief hint of a story, a shtetl story: a poor young tailor is in love with a village girl. But the parents of both young people refuse to give their approval. They want wealthy mates for their children, and, of course, such decisions are up to the parents. Ultimately, the parents give in, there is a tender Jewish wedding, and the pair live happily ever after. Where have we heard this tale of the tailor before? Right! In "Fiddler on the Roof!" And since that very show has also just opened on Broadway, with Topol, we can see the real thing just a few blocks away. Why settle for a mini-Fiddler, when we can have the whole package?

In any event, those who ask nothing more than a collection of songs and skits, well-performed, will find



Bruce Adler, Eleanor Reissa, Mina Bern, Lori Wilner and Robert Abelson in "Those Were the Days," the new English-Yiddish Broadway musical revue now in previews at the Edison Theatre. The show, which opens Nov. 7, takes the Jewish music and theatre experience from the shtetl to Second Avenue to Broadway. Moe Septee and Emanuel Azenberg are the producers in association with Victor H. Potamkin. For tickets call Ticketron at (212) 246-0102.

the show gratifying. Each of these performers has something special to give, moving with lightning speed from role to role. In order of appearance: Bruce Adler, the child of Yiddish theater stars, has been on stage himself since the age of three. And it shows. He is a consummate pro, who can act, sing, move, dance. No song style is beyond his range — from the yearning love ballad to the fast-moving comic number. With his straw hat, bow tie and pocket handkerchief, he is the fast-talking con man, rattling out lyrics at incredible speed and holding the audience in the palm of his hand.

Eleanor Reissa, director and choreographer as well, is a highly versatile performer. Each actor gets his place in the sun, his special numbers, and for Reissa, they are the moving renditions of "Yosl, Yosl" and "My Yiddish Mame," which bring down the house. Reissa gets to show off her considerable range, from the gamin-like Yeshiva boy to an Andrews sister singing "Bei Mir Bist Du Schoen."

Lori Wilner, whose dramatic tour de force in her one-woman show, "Hannah Senesh," lingers on, now reveals another facet of her abilities. She, too, emerges as one who can create a character while putting across a song. In one number, clad in a slinky black gown slit to the thigh, she becomes a sultry Marlene Dietrich-type, a cabaret star. Other times, she is a

shtetl girl, a bride, a maid, a yeshiva boy.

Robert Abelson brings a highly-trained, beautiful operatic voice to the show, and we longed for more Abelson numbers. In fact, a whole evening of Abelson would be a treat indeed! Combining his voice with acting skills that can handle the comic or poignant scene, Abelson gives a memorable performance. And the highlight of the entire evening, for this reviewer, is Abelson's hilarious rendition of "Figaro" in Yiddish! "Figaro, oy veh!" laments the singer.

Mina Bern, a beautiful lady of indeterminate age who has made her mark in Yiddish theater over the decades, brings an elegance to the evening. She also weaves her own material into the revue, performing her skit of the mother who is so well-treated by her children that they pass her from hand to hand. And she sings and dances with the best of them, easily keeping up with the hectic pace.

This is a spiritual lively evening indeed. The costume changes alone would strike down a lesser cast. But these five performers work their way energetically through all the old Yiddish favorites, bringing back memories for some theatergoers and making converts of others. Whatever the limitations of the show itself, its five performers deserve the ovation they get.

Sassoons — a giving family

The Sassoon family, of Anglo-Indian extraction, of Baghdad settled in Bombay and soon built up an enor-

mous business with ramifications all over the Orient and was famous for its philanthropies.

Fishing for lost souls at the Western Wall

By JEFFREY GOLDBERG

Jeff Seidel gets right to the point.

"You Jewish? You Jewish? Need a place for shabbos? Need a place for shabbos?"

Seidel's objective is very simple — to take non-religious Jews and make them religious.

I've heard all the warnings about these guys — they'll invite you for shabbat dinner, and suddenly you're locked in a Mea She'arim cellar being force-fed cholent until you faint and waking up to find yourself married to a 16-year-old from Crown Heights.

But I wanted to see for myself. And in that, I'm hardly the only one. Every year, thousands of young secular Jews descend on Jerusalem looking for some old-time religion, and as director of Jerusalem's Jewish Student Information Center, Seidel is one of the Orthodox community's point men in the campaign to bring such Jews to traditional Judaism.

Seidel doesn't attempt to accomplish this himself. Instead, he's a sort of cruise director, steering people to lectures, to shabbat meals in Orthodox homes, to programs designed to persuade secular Jews that the Torah was in fact written by God, and ultimately to the several yeshivot that cater to ba'alei teshuva — literally, "masters of the return," secular Jews who become observant.

I met Seidel one recent Friday afternoon in the Old City's Jewish Quarter. I was an easy mark — clean cut, Penn T-shirt, slightly befuddled look. Seidel is short, balding and wears brown-and-white saddle shoes. He looks incapable of trapping me in a Mea She'arim cellar, or anywhere else, for that matter.

I tell him I'm interested in going. First things first. He checks my pedigree — "Both parents Jewish? Your mother Jewish?" Convinced I'm the real thing (he's much less demanding than the Interior Ministry), he begins the sell. It's practiced; he's been doing it for almost 10 years.

"We'll put you with a family for dinner," he says, "you'll see what religious people do. It's great, no pressure at all." He tells me I'm not obligated to do anything "religious."

"It's better to eat with a family [on shabbat] because there's no McDonald's here. If you want to eat out, you have to eat with the Arabs," he says, a look of extreme distaste washing over his face.

Ignore the gratuitous swipe and tell him I'll go. He sets me up for the night at Heritage House — a free religious hostel for young Jews — but stresses that I don't have to stay there if I don't want to.

At the hostel, again, there is no pressure. Checking me in is a New York-born ba'al teshuva from the Aish Hatorah Yeshiva, a hyperactive 25-year-old with short blond hair who would look at home on any Ivy League campus. In his little opening speech, he downplays the religious aspects of the house, simply calling it a good place to base yourself while touring the Old City.

During our conversation, he earnestly tries to "relate" to me —

once-secular Jew to still-secular Jew. He talks about baseball and Long Island, two topics I don't particularly care for.

Changing the subject, I ask him if he enjoys yeshiva. His "just two guys rapping about the Mets" shtick collapses as his newfound religious fervor bursts to the surface.

"I love it. I love it. I love learning Torah," he splutters.

He takes me upstairs. Heritage House has several rooms with space for six to 10 men in each. Women stay in a separate Heritage House hostel.

At 6, most people at the house will meet Seidel by the Wall to be placed with families for dinner. Until then, I spend the time meeting my bunkmates.

Mike is a 22-year-old Michigan State graduate just back from Egypt. In the Old City's Orthodox community, he's discovered a free buffet. "Aish Hatorah has the best breakfast," he whispers.

Some people come to the Old City looking for God. Others come looking for lunch.

Then there are the pony-tailed space cadets. Adam, originally from Texas, arrived in Israel apparently after having had an unpleasant experience in Istanbul. At Heritage House a week, he has already been to a Hasidic tisch, a festive shabbat gathering of a rebbe's followers, which he said was "groovy."

Tisches, as I will soon find out, are many things, but "groovy" isn't one of them.

Others come not for food or for groovy tisches, but to add a "Jewish experience" to their mental resume's. Post-college and pre-law school, they've spent their lives accumulating experiences they can boil down to two lines on a resume. An Orthodox weekend is one stop on the grand tour.

Finally, there are those who are genuinely looking for something more than what they already have. Throughout the weekend, I run into many people like this, and at Aish Hatorah, I meet many who have found what they were looking for.

"I was a philosophy major and very critical of religion, but if it is really true that the Torah was written by God — whoa, that changes everything," says Dan, a University of Chicago graduate contemplating medical school.

He has just finished a two-and-a-half-day program called "Discovery," which claims to prove through computer analysis that the Torah was divinely written. He says it left him with major questions about the direction of his life.

"I'm not really sure what to do," he explains. "I'd like to live my life on a higher level than the one I'm on, but I'm still suspicious of organized religion."

Dan's background is similar to that of many people who wind up in religious programs here — white-collar parents, suburban affluence, good schooling. Another common thread linking these people is a Reform Jewish upbringing. This experience left Dan with a bad taste in his mouth — literally.

"In retrospect," he says, "I just don't understand why it was necessary to serve treif in our temple."

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"I didn't get anything out of my [temple]. I left feeling that Judaism was ridiculous and meaningless. And now I meet these people who have religion at the center of their lives and are happy."

Dan says he may stay on a few more days and sit in on a couple of yeshiva classes.

Six o'clock comes, and we head to the Wall. Seidel is there, surrounded by 60 or 70 Hebrew University students, kibbutz volunteers and tourists.

Seidel is now playing maitre d'.

"I need two for Cohen's, four for Goldfarb," he yells, as small groups break away to meet their hosts for the evening.

I'm to be sent with one other person to a home near Mea She'arim, to have dinner with a young American couple. Nearly all of Seidel's meal placements are with American immigrants or long-term visitors.

As we walk through the Moslem Quarter to Mea She'arim, the man taking us to our shabbat family talks about why he invites two or three perfect strangers to eat with him each shabbat.

"We believe very strongly that we have something to give," says our guide, a middle-aged Hassid originally from Brooklyn. "By giving you a shabbat experience, we're doing a mitzvah. Even if you don't become observant, you will eat kosher food and make a kiddush over wine. You probably wouldn't do this if you weren't with us tonight."

My companion asks him if he's scared to walk through Arab parts of Jerusalem at night.

He frowns and says: "The Arab is a thief, the Arab is a murderer, the Arab will cut your heart out, but he's not stupid. If he does something to us here, they'll have a curfew on them and that's the end of their businesses."

It was like he clobbered us with a brick — this gentle, religious man suddenly turned into a raving racist.

Thankfully, we soon say goodbye and head to our shabbat hosts, a young American couple who display none of this crude prejudice.

The Cohens — I've changed the name — are intelligent and generous hosts. He is in Israel learning at the Ohr Someach yeshiva; she is taking care of their baby.

Before dinner, they patiently lead us through several shabbat customs, including the prayer over the washing of hands. When my companion makes a faux pas, talking after washing but before the blessing over the challah, everybody giggles good-naturedly. No self-righteous intolerance in this house.

Besides the Cohens and the two of us, a couple of ba'al teshuva students from his yeshiva are here, and the conversation centers on how they became religious.

"I always felt Jewish," says Cohen, "but feeling it isn't enough to maintain that identity. I gradually realized that I wanted to stay Jewish, and the only way to do that was to do Judaism, not just feel it."

We ask, diplomatically, if their rigorous brand of Judaism allows for racist stereotyping, telling them about the man who led us to their house.

"There's a saying — those sorts of statements come from the Torah he doesn't yet know, not from the

Torah he already knows," Cohen says. In other words, a person who knows and understands what the Torah says about racism would know that the Torah forbids it.

We also talk about the role of women in traditional Judaism. Mrs. Cohen, a ba'alat teshuva, says religion sometimes makes uncomfortable demands on her.

"I have trouble covering my hair," she admits, "but we all have difficulty with different aspects of observance. But it's a package deal, and the overall package is fair to women. From the inside, you can see that Judaism actually protects the woman's rights and exalts her."

After dinner, one of the yeshiva students invites me to a Hassidic tisch in the heart of Mea She'arim. We head for the Karliner Yeshiva.

On the way, he explains that he gets his "emotional batteries" recharged by seeing the carefree joy of Hassidim celebrating shabbat.

"Tused to gobar-hopping — now I go tisch-hopping," he says.

We arrive and push our way through the crowded hallway into the beit midrash, the main study hall. We're met by overwhelming heat, deafening noise and the unbelievable sight of 1,000 streimel-topped Hassidim packed onto rows of bleachers swaying and stamping their feet while fervently singing songs of praise to their rebbe, who is seated at a table in the center of the room.

We never did this at Temple Emanuel in Lynbrook, NY.

We leave for another tisch, this one at the Toldot Aharon yeshiva, where we crowd our way onto a bleacher to watch hundreds of Hassidim sing as their rebbe eats. As he finishes a course, dozens of his Hassidim grab at the plate, vying for the honor of eating his leftover fish. With their formidable sidelocks, oversized streimels and flowing robes, they are as foreign to me as Hopi corn dancers — but I suddenly realize that the great-grandfathers of these Hassidim and my own great-grandfathers could have gone to the same shuls in the same Russian villages.

As I look around, I see many people without sidelocks and streimels. Instead, they are wearing button-down shirts and knitted skullcaps, and their faces are clean-shaven. Apparently, the Toldot Aharon Hassidim, not known to celebrate diversity, don't mind if the modern Orthodox share in their fun.

Tisch-hopping is bigger than I thought.

Next morning we head back to the Wall to meet the cruise director again.

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View of the Western Wall with the mehitzta dividing the women's section in the rear from the men's section in the foreground.

Are we turning less Jewish?

By RABBI SAMUEL SILVER

Are Jews becoming less Jewish? That was the thrust of an Op Ed piece in the New York Times some time ago. Written by Sey-



mour Lachman and Barry Kosman, the article asserted that synagogue membership is declining, that piety among Jews is on the downgrade, that intermarriage and assimilation are escalating.

In response to the gloomy article, a cluster of rebuttals appeared in the Times. All the letter-writers took issue with the dire tone of the original article, and not a single letter to the editor supported the thesis of the gloomy two. In the Forward, Meir Rock says that the Times must have gotten many more letters than it printed (which is usual for all papers) but apparently not one agreed with the original piece, else it would have appeared.

The Forward writer then cites the book written some years ago by Charles Silberman to the effect that Judaism is flourishing in the U.S. more than ever before. He also recalls a conference called by the American Jewish Congress in New York a few years ago at which sociologists, rabbis, writers and analysts discussed the question of whether Judaism is moving up or down. He also cites statements by some prophets who have averred that in a hundred years very few professing Jews will be left here.

One of the optimists is Prof. Calvin Goldscheider, of Brown University, who sees Judaism as thriving as never before, what with a strengthened Orthodoxy, courses in Judaism in many universities, more Jews traveling to Israel, etc. Rock says that some of the savants are explaining the opposing views about Judaism's future as an indication that though certain glitches do exist here, Judaism in this country is undergoing a transformation. In the transition certain elements of Judaism are disappearing, but others are coming to the surface. The debate goes on.

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Stay tuned.

Yad Va-Shem affair

Claude Lanzman is a film maker extraordinaire. He made "Shoah," the cinematic record of the Holocaust. Critics marvel at the way he was able to persuade former Nazis to tell what they had perpetrated. The film also records the testimony of survivors.

Lanzman mesmerized a banquet at the Hilton Hotel in Manhattan recently when he describe some of his methods and told the audience that the Nazis had not only tried to destroy the Jews but also evidence of their deeds. He was proud that he had been able to produce the film recording the grisly story. His talk was one of the highlights of the Sixth Annual Yad Va-Shem Holocaust commemoration in the U.S., arranged by the U.S. representative, Eli Zborovski. Honored at the event was Ronald Lauder, former U.S. Ambassador to Austria, who has helped underwrite commemorations of Kristallnacht, and Isidor Karpen who, like Lauder, has been generous towards Yad Va-Shem projects. Among the guests at the glittering event. Estee Lauder, Geraldine Ferraro, actress Lily Stavsky (who read the greetings from Yitzhak Shamir), Rabbi Herschel Shachter, Benjamin Mead and hundreds of survivors with numbers on their arms. (Gershon Jacobson, in the Algemeiner Journal).

A deceiver

A bizarre aftermath of Stalin's anti-Semitism is played out in the pages of the Forward. Back in 1952 Stalin had two Yiddish writers put to death. One of them was Peretz Markish. Recently a speaker at a Workmen's Circle gathering was Mark Markish, honored because of the memory of his martyred grandfather. In his talk Markish made some curious comments to the effect that Jews should not put too much blame on Stalin, but should rather look at their own faults. The puzzle was clarified by a letter to the Forward from Mark's father, Shimon, now a professor of Russian literature at the University of Geneva in Switzerland. In

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Kahane's evil outlives him

By RABBI MAURICE DAVIS

Meir Kahane is dead, and all kinds of emotions flood the mind. First to deplore the murder. Murder is a crime, and must always be



deplored. Even though Kahane himself felt — and spoke — otherwise.

But how does one speak of Meir Kahane? I could say, "alav hashalom," although shalom was never one of his virtues nor one of his desires.

I know. I know. Every time "De mortuis" comes into play, people go around with their "nil nisi bonum." Personally, I never fully understood why one may not speak ill of the dead. Just because someone said so in Latin?

One ought not to lie about the dead — or about the living, for that matter, but telling the truth ought somehow to be allowed. Whatever else truth does, it sometimes dispels the myths.

Let's examine some of the myths.

In the New York Times, the article began "In death, Rabbi Meir Kahane may achieve the respectability that eluded him in life." Nonsense. Death did not bring him respectability. Death brought him death, and his murder brought disgust to many, and rage to some. But none of this has to do with respectability.

I read that many Israelis who would never have voted for him in the seventies now speak his language. And that many of his ideas like expelling the Arabs, once an unthinkable concept, are now spoken of in Israel as his legacy. Some legacy!

I, as you can divine, was neither fan nor friend. Once, angry that my Temple Brotherhood had invited a member of the Egyptian delegation to speak at one of our breakfasts, and angrier still that I would not invite him to speak as well, he announced that he would come uninvited, and challenged me to debate him outside my Temple. That was a challenge I happily accepted, and tried to arrange the date.

He insisted, however, in choosing a date that I had told him was unacceptable, simply because I would be out of town that day. He came nonetheless. On a Sunday morning, trying to frighten our Religious School children, and when he was ousted from our parking lot, and knowing that I was not in the city, he marched his merry gang of hoodlums to my home, hoping to terrorize my wife. While amused neighbors watched the shenanigans, he marched onto my lawn, whereupon my wife, who does not suffer fools gladly, simply called the police to have him evicted.

He tacked a notice on a tree that "Rabbi Davis is an Uncle Jake," and left with all the sound and fury that signify nothing.

The following week I conferred upon him the honorary Hoodlum of The Month Award, for having come to Westchester to play golf with the mafioso, Columbo, who apparently had loaned him the \$50,000 that the Jewish community had refused to shell out.

What then did he stand for? All his life he seemed to be a man looking for a cause. His first one was a sitdown strike in the New York Mets parking lot because the club had not hired enough Jews to please him.

He used to come to Westchester congregations whose members would give him money because they felt guilty for having left the

inner city. And Kahane would berate them, belittle them, scorn them... and take their cash.

What Meir Kahane did accomplish in life was to bring out the worst in the in the Jewish community, both here and in Israel, which ought not to be listed on the positive side of the ledger.

Moreover, when he told audiences, "I only say what you are thinking," he was being inaccurate. He was not saying what we were thinking. He was simply trying to get us thinking his way by appealing to our baser nature, and putting it into words.

If people are saying it out loud today, if Israel today has moved dramatically to the right, it is not because of Kahane. It is because of the fears and the frustrations of the Middle East, and the bias of nations. And Kahane was there to take advantage of the entire sorry mess.

Meir Kahane did not create. He did not invent. He did not innovate. He did not inspire. He simply exacerbated. He simply manipulated. He simply took advantage of a worsening situation.

That the Knesset expelled him and his party because of their racism, speaks volumes about Israel. And as for Kahane, himself, and the legacy he left behind, I guess Mark Antony said it as well as any,

"The evil that men do lives after them."

Loeb and Jehudah

By NORBERT PEARLROTH

Editor's note: Norbert Pearlroth formerly wrote this column for us. It appeared weekly from Sept. 1945 to Sept. 1976. He died shortly thereafter. Over that 31 years he provided P-O readers with explanations of their names, over 3000 of them, which covered, it can be assumed, practically every Jewish surname in modern use. The answers, then, to our current inquiries are those Mr. Pearlroth provided to readers in previous years. The list of names Pearlroth studied was reprinted in the book, "Jewish and Hebrew Onomastics" by Robert Singerman.

I am interested in learning the origin of the surname LOEB from Weisenheim, Hesse, Germany. — Milton Loeb, Jr., 6452 Lavender, Dallas, TX 75230.

LOEB is a byname of the Hebrew name Jehuda. Since Jacob in Genesis 49, 9 likened Jehuda to "a lion's whelp," Jewish children named Jehuda were subsequently given the additional name of Loewe, (lion). Loew or Loeb. Bynames were preferred when Jews adopted family names in the late 18th and early 19th centuries. Polish Jews took the name of Lew, Leff or Leib under similar circumstances.

The six Bronfmans who have graduated from Williams College, Williamstown, Mass., have joined in a \$2.5 million gift to the college's \$150 million Third Century Campaign. The Bronfmans who partici-

pated are Edgar, Samuel and Melanie Bronfman, Matthew and Fiona Bronfman, and Stephen Bronfman. Their gift will establish the Bronfman Family Fund for International Programs at the school.

ISRAEL: AS I SEE IT

Kahane great, charismatic figure

By SAMSON KRUPNICK

"It was the largest attendance at a funeral in Jerusalem that I have ever seen," remarked an old-timer to us upon his return from



the funeral of assassinated Rabbi Meir Kahane, of blessed memory. The media acknowledged that tens of thousands were there but preferred to emphasize the limited disturbances against the media and against several Arabs by a small handful along the four-hour march from the Jewish Ideals Yeshiva to the cemetery in Har Hamenuhot. Chief Rabbi Mordecai Eliyahu, delivering the eulogy, had cautioned against actions of "revenge," that being the sole prerogative of the Almighty.

Nevertheless some regrettable actions occurred. The treatment of Rabbi Kahane upon his demise by both the media and by most of his former colleagues in the Knesset was as shabby as it was during his lifetime. Very little space or time was devoted to an account of his great contribution to the spreading of Judaism and self-pride in being a Jew among many thousands of students at the universities across the United States, and of the many who were influenced by him to return to Judaism and many who made aliyah to Israel because of Rabbi Kahane.

Small notice was taken of his manifold successful efforts in instilling self-confidence among Jewish youth in defending fellow Jews against attacks of criminals of all colors and creeds; through the Jewish Defense League which he founded; through camps in which Jews were taught the art of self-defense; and through encouraging parents to have their children learn karate. True there were some unfortunate excesses on several occasions, but on the whole the results were certainly positive.

His untiring efforts for Soviet Jewry and his persistent protest before the Soviet Embassy and before any and all visiting Soviet officials brought to public

attention the plight of Soviet Jewry and of the constant demand: "Let my people go." Rabbi Kahane was an outstanding scholar who wrote well both in his books and pamphlets and in his columns in the Jewish Press of Brooklyn. He was an outstanding speaker both in preparation and delivery, particularly adept at "thinking on his feet," ie. ready for an immediate repartee to hostile remarks, for many in his audiences came to "bury Caesar — not to praise him." Unquestionably he had great charisma in crowds and even more so on a one to one basis.

We spoke to numerous in-

treatment of Israel's "enemies." Hence he has great difficulty with the "establishment in the Jewish community (Federations, the Zionist Organization, Zionist Congresses, etc.) whose leadership made every effort to bar him from speaking and later even from attending. Rabbi Kahane could organize a political party, search out possible supporters of his program and address himself to them. On his third try in 1984 he made it to the Knesset by a wide margin (over 26,000 votes). At that point he should have sought the advice of an expert in political matters. He did

Small notice was taken of his manifold successful efforts in instilling self-confidence among Jewish youth in defending fellow Jews against attacks of criminals of all colors and creeds; through the Jewish Defense League which he founded; through camps in which Jews were taught the art of self-defense; and through encouraging parents to have their children learn karate. True there were some unfortunate excesses on several occasions, but on the whole the results were certainly positive.

dividuals, some of them our own neighbors in 22 Pinsker in Jerusalem who had worked very closely with Rabbi Kahane in most of his efforts in the United States and all sang his praises highly. They characterized him as "totally unafraid of anyone."

He received many threats, but his faith in the Almighty was total and complete. They also recalled his many acts of kindness to the poor and needy and his readiness at all times to do someone a favor whenever possible.

He was, of course, single-minded about Jews and Judaism and could not tolerate any action or any group even remotely impugning upon the rights of Jews or their status. He was forthright in his approach, many times abrasive, even insulting to opposition and totally intolerant of vacillation in

not do so.

We had occasion to meet with him at the Knesset and suggested to him: "You are a rabbi and now a member of the Knesset. It is time that you abandon your style of abrasive belligerence and take on a more respectable manner. Prepare a well-rounded program and be careful that you act within the Knesset guidelines or they will get you out." His reply was: "My supporters are not from Rehavia. They come from Machne Yehudah (the market). They expect me to act this way." In a later discussion in 1988 we cautioned him once again: "If you don't change your tactics about opposing democratic rights for Israeli Arabs to elect and hold office, both the parties on the left and on the right, will get you disqualified; the left, because to them you

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POSTMARK ISRAEL

Anne Pollard becoming celebrity

During her first four months in Israel, Anne Pollard was almost unnoticed. In Haifa, where she was undergoing tests, she one day stepped out of the medical center for a drink in a cafe. A group of local housewives found her and spent a long and pleasant coffee break with her. The story made the papers, and before long the media were after her.

What followed was a series of interviews on several top television programs and in widely circulated papers. Overnight a new celebrity has been born here. What helped considerably was also the full scale press conference which she called to set at rest the many wild rumors which were flying about. There was nothing she could tell about the espionage case, nor about her stay in prison — the terms of her present release on parole enjoin her from saying anything about these matters. But she did not lack for subject matter, and the result has left the Israel public somewhat bewildered.

Is Anne Pollard indeed the modest, loving wife, who accepted blame as an accomplice in order to make it easier for her husband — who now outrageously is divorcing her? Is she the helpless, wronged woman whose battle to have her husband's long prison sentence shortened, has been brushed aside by him, his parents and his lawyers? Is she another edition of Avital Sharansky, struggling to help her man, but rejected by him? She now seeks to make a fresh start, and build her life anew.

Or is she a shrewd public relations personality who knows how to get headlines? She has made no bones of the fact that she wants to remain in Israel and get a job there in the field of public relations. Indeed, at one stage she commented on the bad press which Israel gets overseas, and declared her readiness to pitch in and help change the picture.

Local gossip columnists have not been kind to her. One told of a profligate Anne on a spending spree in a fashionable and very expensive boutique in Tel Aviv. True, she had bought an outfit (at a discount), Anne said, but this was the first time in five years she had acquired new clothing — about time, many women would agree.

For the time being her modest living expenses here are being covered by the Committee to Aid the Pollards, but the heads of the committee very cautiously avoid taking sides in the new social celebrity, invited and feted on all sides. And as one commentator observed, she very carefully collects calling cards, names, addresses, telephone numbers of anyone who might be of help to her when the time comes

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SOCIAL CALENDAR

By Jean Herschaft

The "odd couple" was the term used by Angier Biddle Duke, an officer of Rabbi Arthur Schneier's Appeal of Conscience Foundation and a former U.S. U.N. top official, in describing the two prestigious Appeal Awards winners: Cardinal Casaroli, Secretary of the Holy See, and Jay A. Pritzker, CEO of some 80 corporations and a Jew.

The term, lavished with respect and affection, was later referred to by both award winners in their acceptance talks, which were overviews of their independent domains. At the same time, it served to soften the formality with ambassadors of a dozen countries among the 700 prominent guests including Ambassador Thomas Pickering, our U.N. representative and Henry Kissinger former Secretary of State, both of whom addressed the gala dinner.

It was the Appeal's 25th anniversary, held at the Pierre Hotel with heads of Jewish, Catholic, Orthodox and Protestant denominations, government officials and business leaders. The chairman Giovanni Agnelli, chairman of Fiat, Inc., and Peter Grace, chairman of the W.R. Grace Co. John Whitehead, former Deputy Secretary of State was dinner co-chair.

Rabbi Schneier, Foundation president, presented a crystal star by Steuben both honorees: — to the Cardinal "as a statesman rooted in spiritual values who has made significant contributions to religious freedom, human rights, peace and international cooperation" (a figure that the rabbi has worked closely with in the 25-year-history of the Foundation) and the Jay A. Pritzker, of Chicago, a titan in the world of business and on the philanthropic scene.

It was Pritzker, the 58" giant of business who heads the Hyatt who made the first acceptance talk. Although his topic dealt with the new appreciation of the businessman and his profession "Business has become indispensable — hence people engaged in business have changed their approach and methods toward the public." He was searingly frank in conceding that a few bring discredit to the term, evidently alluding to the Boesky and Milken, who have served, are serving and will serve prison sentences for transgressions. "Certainly there is still that minority which plays fast and loose with rules and values," he said but happily noted, "the worthy people who have long learned the lesson that a business transaction is really valid and good only when both seller and buyer are satisfied."

Pritzker opened by recalling his early youth in Wisconsin when he worked for a grocery store and was instructed in deceit: "to fill six empty strawberry boxes with only enough berries to fill five..." Pritzker said that he knew even then "that the Talmud prohibited" that kind of tampering with truth in business...

Cardinal Casaroli, in his talk, described the efforts, beginning in 1963, to restore the rights of Catholic believers in the Soviet Union and Soviet Block countries of Eastern Europe.

"My conversations with the representatives of the Church in those countries did not leave room for optimism... During those years every attempt to defend or claim freedom of religion was a threat to the very foundations of a system whereby 'freedom' in the authentic meaning of the word, had no place."

He credited young people in these totalitarian states with challenging the structure and in the end contributing to its downfall. The Cardinal noted that the efforts of the Holy See "took on increasing importance and opened up broader horizons than that of the specific defense of religious freedom."

While praising the work of the Foundation in promoting religious freedom around the world during the past 25 years, he concluded, that despite the great advances made in freedom's cause much still remained to be done.

Rabbi Schneier concurred. "To all of us who are committed to peace and mutual understanding, the challenge is clear: Religion does not serve G-d when it fans the flames of hatred and war." While religious freedom is gaining broader acceptance, it is also witnessing the tragic rise in extremism and sectarian negativism, he said.

"There is tragedy in mankind's failure to grasp this fundamental religious concept. People go to church and synagogue, to mosque and temple, and momentarily turn their thoughts upward. But too many of us stop there. We must

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JEWES BY CHOICE

Give roses to the givers

By MARY HOFMANN

My congregation is a tiny one, run entirely by volunteers. The board members, the newsletter editor, the Hebrew teacher and the en-



tire staff of the religious school all work unpaid.

The only person who receives any financial recompense whatsoever is the student rabbi who services our congregation once a month and — no matter how wondrous or inspiring — must always remain a temporary part of a congregational family that depends on continuity for existence.

The continuity, the workforce, the every single thing that must be done on a regular basis to ensure the survival of a congregation is, therefore, done by people who are not only giving of their time and their effort, but who probably are also subsidizing their job (often multiple jobs) out of their own pockets in addition to paying their regular membership dues. Also, as in our case, small congregations often have no central building — and without that physical symbol of continuity — we are often doing our jobs as well as we can, but separately, without a unifying thing that makes us a cohesive group.

The frightening refrain I hear at small congregation get-togethers and form my own fellow members is always the same: burnout. We have too much to do, we're stretched too thin, too much is expected, and nobody appreciates us.

The more I think about it, the more I think it's that last item — not feeling appreciated — that kills us. Here's my own perspective, from my own congregation, and I'll bet many of you could duplicate my discouragement and then some.

Like many of our members, I've been one of the workers since the outset — fourteen years or so. I've held every office at one time or another, I've always written the newsletter, and I'm currently teaching religious school and coordinating the program. Most days, even after all these years,

I'm raring to go because I'm committed to the congregation.

Other days — like this one — I feel more like maybe I ought to be committed, and I wonder why I don't just throw in the towel.

The problem? Oh, nothing aimed at me particularly. Nothing personal. I just heard from one more disgruntled person and I've been reflecting.

I remember the one who was angry at us because she opened a business in a neighborhood by community and we didn't all drop our local loyalties and switch our business to her.

I just heard from one more disgruntled person and I've been reflecting. Whenever these things happen, I feel depressed and guilty. Is there something I could have done? Should have said? Then I begin to feel resentful. How thin can a person (even a chubby person like me) stretch themselves? I went moaning to my husband about it, and his response was clear. "To hell with them, Mary," he said unequivocally. "There are givers and there are takers. You can never satisfy the takers. But the givers ought to give each other roses occasionally."

I recall the one who was furious because, when her elderly father died, we didn't all surround her family with the warmth and chicken soup she was expecting.

One didn't like us because we weren't religious enough.

Another family doesn't like us because they want us to provide all the social cohesion of a steel, but they don't want to participate in anything religious. Since we come together for things Jewish, but rarely if ever socialize, we don't meet their needs.

This latest one is put out because she doesn't approve

Swope brothers were achievers

The Swope brothers, Gerard, and Herbert Bayard, died a year apart in 1957 and 1958. Gerard was president of the General Electric

of the way Hebrew is being taught (by the person, by the way, who has been volunteering probably eight hours a week or more every week for the past ten years). Not that she's ever come to a class, by the way.

Whenever these things happen, I feel depressed and guilty. Is there something I could have done? Should have said? Then I begin to feel resentful. How thin can a person (even a chubby person like me) stretch themselves? I went moaning to my husband about it, and his response was clear. "To hell with them, Mary," he said unequivocally. "There are givers and there are

takers. You can never satisfy the takers. But the givers ought to give each other roses occasionally."

I'd like to take his advice. It isn't easy for me, attuned as I am to wanting to solve everyone's problems and please the world. But, while I can't shuck off the guilt as easily as he can, I do think I'll try the latter part.

So — to all of you out there who work and work and there's nobody to thank you but the other workers, who are too tired and stressed out to think about it, Thank You! Here's to us! We need it.

Co. and left his estate to the Haifa Technion. Herbert Bayard edited The New York World.

Oops, I missed the revolution

By ARLENE G. PECK

Gee, just when I thought the gulf between the sexes had lessened. What happened? A new poll came out that said that we're further apart than



ever. Is it possible? That we're STILL hearing the tune of a different drummer? You bet your bippies.

Although I was still a girl at my mother's knee, (well almost) I remember a quarter of a century ago at the start of the women's movement how everyone, except the women that is, said that it would never last. Amazingly enough, the same issues are still here. A New York Times poll shows that most women say the goals of the women's movement have not been fully realized. And many say the gains have come too dearly priced.

Interestingly enough, the problems addressed in Betty Friedan's 1963 book, "The Feminine Mystique," which helped start the modern women's movement, are still biggies today. The basic goal of the women's movement was to eliminate the barriers that kept women from achieving equality with men. Before then, a woman couldn't aspire to be a doctor. "Better she should marry a doctor." Anyway, the poll found that 56 percent of women say American society has not changed enough to let a woman compete with men on an equal basis. Which is not to say that even as a reporter I want to barge into the ballplayers' dressing rooms. But, I endorse the idea of equal pay for equal work. And, if a club is going to be funded with my tax dollars then they sure as hell better allow me in for wheeling and dealing, just like the men.

Funny, I never really felt as though I wanted to compete for equality. I have always felt so superior that I never wanted to back down to equality.

As if that weren't enough, the poll also found large differences between women of different ages and races. Also, between men and women of the same age. Now those of

you who have read my columns on the topic of the older woman/younger man might remember my reasoning: When a woman gets to the age where she doesn't know whether to adopt them or date the men of her dreams, she realizes many men her own age are intimidated by an achieving woman. The younger guys, on the other hand, have grown up with the reality of women's lib. They, thank heavens, aren't turned off or threatened by all that it represents. If anything, it's usually quite the opposite.

I wonder sometimes where all these understanding, gorgeous guys were when I was

lusted after as a sex object. In fact, one told me recently, "You know, it's not so terrible meeting a man who's only after your body."

Of course, women who are baby boomers, between 30 and 44 and came of age at the height of the women's movement, are possibly more confused about physical sensuality than their sisters. They grew up amid debates about economic equality and reproductive freedom. Yet, even nurtured with such awareness, 62 percent of the women in that age group agreed with the statement, "Most men are willing to let women get ahead, but only if women do

Funny, I never really felt as though I wanted to compete for equality. I have always felt so superior that I never wanted to back down to equality.

growing up....probably day care. Actually though, I never let it bother me as I have a tendency to live in the past from time to time. Most likely the latest that I would die would be in 1967.

The New York Times Poll questioned 1,025 women and 472 men and it showed quite clearly that the gap is still there. Well, for heaven's sake, of course it is. Goodness! As long as sexist thinking is prevalent, then never the twain shall meet. I even have friends who still believe that men are like dogs: They need to be petted, allowed to scratch themselves and kept on a long leash. Of course, I have never believed along those lines and told my boyfriend, Fido, that such thinking was unacceptable.

On the other side of the coin, I know women, usually of a more mature age, who would give anything to be

all the housework at home."

I think men's attitude on birth control is much the same...either cover it or cut it. "...but, you be the one to do it." But, did you notice, it's usually the men who are at the forefront of telling a woman what she should do concerning her own body when it comes to abortion.

Along with seeking equality, it seems women don't feel the need for marriage, motherhood or masochism as they once did. Men have become optional as partners in baby-making. Motherhood is possible today without even meeting the father. Who knew from surrogate motherhood when I was growing up? Yet, there are a great many women who are opting for it. It's a good thing that they didn't make that discovery before a certain religious figure was born.

ing his son to anything, adding, "This protest is fully endorsed by Esther Markish, Peretz Markish's widow and David Markish, his younger son (both in Israel)." He signs himself, "Shimon Markish — and alas, the father of Mark Markish."

Silver

Continued from page 10
the letter Shimon explains that son Mark is a meshumad, an apostate who converted years ago to Christianity, but who has kept the matter secret. "Consequently," writes Shimon, "I wish to protest against Mark Markish calling himself a member of the family." He cautions Jewish organizations against invit-



LIFE GAME

By Sol Gordon

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on The Today Show, the Phil Donahue Show, with Oprah Winfrey, 60 Minutes and Good Morning, America. He is the author of "Why Love Is Not Enough" and "When Living Hurts." He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Self-esteem in children

Parents have the right, indeed the responsibility, to demand certain behaviors of their children, such as honesty in relationships and being trustworthy, and to forbid others such as drugs and stealing. Yet parents must be able to distinguish between their children's behavior and the children themselves.

Let's explain that. Suppose a child behaves in a way that has been forbidden — tells a lie, denying that he broke the lamp in the living room. It is crucial for parents, at the same time as they enforce appropriate discipline, not to withdraw their love or reject the child. If the child is scolded, he or she must feel that, despite the transgression, he or she is still loved and valued. The behavior itself may be bad, but the child's own sense of worth and acceptance needs to be maintained.

If the parents withhold love as a punishment, the child will come to feel unloved, and unlovable. As Anne Bernstein, a well-known psychologist, has written, "Children will come to value themselves as they have been valued by the significant people in their lives: treated with respect, they will respect themselves and be respectful to others in their turn."

Let's begin with assumption that almost all parents mean well, don't have to be perfect and can afford to make mistakes. Children appreciate it when parents acknowledge their difficulties. If you make mistakes, turn them into lessons. There are no mistakes — only lessons.

What is self-esteem? As a kind of pragmatic answer, we'd suggest that a person with high levels of self-esteem has the following traits. He or she feels good about himself/herself; harbors a basic sense of trust in the self and others; doesn't exploit anyone; gets along in the family; has a sense of humor and not at others' expense; forms relationships that are mutually enhancing; cares about other people's welfare.

A basic sense of altruism operates within people who feel secure enough in themselves to extend help, consideration and respect to others. Philosopher Robert Nozick has spent his lifetime evolving a concept of the good person's development. He writes: "The developed person will want to help perfect others; this is the most important aid he can give them. We want to find a way of living whereby our best energies and talents are poured out so as to speak to and improve the best energies and talents of others. We want to utilize our highest parts and energies in a way that helps others to flourish."

Luria

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the camel driver, I mounted a camel.

Up to that moment, I had not thought of a seat on a camel as a particularly precarious perch. The camel from which I now surveyed the universe was exceptional. Very likely he/she had giraffe ancestry. I felt that a ferris wheel had malfunctioned and left me dangling way on top. Or, even worse, I was a steeplejack teetering on a girder 40 stories above ground.

The sudden attack of

acrophobia wasn't the worst of my predicament. The saddle I sat on was intended for a much smaller man than I, possibly even a midget. I felt myself squeezed beyond endurance in that part of a man's anatomy the Bible considers crucial to his dignity. Consult Deuteronomy 25, verses 11-12.

I motioned to the driver to help me separate myself from his beast. Free at last, I gave the driver a consolation fee. I climbed Mount Sinai, like Moses, I haddil.

On foot.

Lost souls

Continued from page 9
This time I go alone to eat at an apartment not far from the Wall with an extremely Orthodox couple who seem to have about 93 kids.

The father, in his 40s, is a little scary. During lunch, he frequently rolls his eyes into his head, raises his arms and starts chanting at the top of his voice. I couldn't tell whether he was in direct communication with God or completely bonkers. I did know that his wife didn't look terribly exalted trying to feed and manage her children while her husband ate.

After lunch, I went back to Heritage House for what the Aish Hatorah boys leeringly hype as a "sex lecture."

The message of the hour-long lecture, given by a young rabbi affiliated with the house, can be summarized as follows — sex is really excellent, but don't do it.

The rabbi was intelligent and engaging, but the subject matter was ill-chosen. Half of the people in that room probably still eat pepperoni pizza on Friday nights, so a talk about the laws of family purity and halachic notions of sex is about as relevant to that audience as freedom of the press is to Saddam Hussein.

A talk about the importance of keeping kosher or keeping shabbat — more basic milestones on the road to observance — would have been less titillating, but more relevant and helpful.

At 4, Jeff Seidel takes about 30 people on a tour of Jewish sites in the Moslem Quarter. The most blatantly political activity of the weekend, the message is apparent — that Jewish hegemony over the entire city is historically justified. But we do see things I haven't seen on countless other Old City tours, and the nationalist-religious

perspective is worth learning.

Dan, the young American who finished the Discovery program, is especially interested in the yeshivot we pass along the way. He has spent the afternoon with several Ohr Someach students, and it quickly becomes apparent that they spent the time working on him.

"These yeshivas are very flexible about [students] staying for short periods of time," he says, "I could still go to medical school next year. I'd just stay here a little longer, that's all. And you really do learn a lot in yeshiva, and you also learn how to think and memorize. That would be really helpful."

But Dan isn't trying to persuade me. It seems as if he's practicing a speech for his parents.

David has had a tough time with his parents for years. A Pennsylvania native who has been learning at Aish Hatorah for two years, he says he has no plans to return to America or to his former secular lifestyle.

I sit with David during se'uda shlishit, the third shabbat meal, at Aish Hatorah. About 80 men, mostly young, mostly English-speakers, all ba'alei teshuva, are eating together before the prayers that close shabbat.

David, one of the yeshiva's veterans, points out some people around the room.

"That guy there used to be a Jew for Jesus, that guy over there used to be a Christian for Jesus — and that guy over there was Jesus!" he says.

In some ways, Aish Hatorah is a refugee camp for the spiritually homeless, but many of the people I met were surprisingly focused and motivated.

David, for one, knows exactly what he wants. He already has a BA and a MA in political

science and is planning an academic career after a couple more years in the yeshiva. But his parents are pressuring him to leave yeshiva.

"They think I've been sucked into a cult," he says. "I tell them and tell them that becoming religious is the opposite of joining a cult — we sit and read these books and argue and yell at each other about what they mean and what they don't mean. A cult tries to kill your intellect off, but this is intellectually stimulating."

Yitzhak, a 24-year-old New Yorker who became interested in traditional Judaism after spending a week visiting a friend in a yeshiva, nods in agreement. "At my bar mitzvah, I didn't know what I was reading," he says. "That sort of thing turns our religion into a farce. It makes it closer to a cult than what we do here."

Yitzhak leans closer to me, his eyes burning, his cheeks flushed. "They brought paper plates in, but they still haven't koshered the kitchen enough for me." They still use the refrigerator they used to keep pork in, he confides.

David pulls me aside and says Yitzhak is what is known in the religious community as an FBT — a flaming ba'al teshuva.

"He'll calm down in a year or two," David says.

David says it is difficult to explain to his parents, even in measured tones, about the turn his life has taken.

"You should have seen the first time I came into the house with a kippa and a beard," he says. "My father almost had a heart attack — and he was president of the Conservative shul. He said I was rejecting his religion and taking on his grandfather's religion."

He pauses for a moment. "In a way, I guess he was right."

Krupnick

Continued from page 11
are a 'racist' and the right, because you are taking away from their potential votes. Get your platform in order. Have it checked by legal counsel and play it cautious and safe." His reply was: "They wouldn't dare disqualify me. One day I will have a majority in the Knesset and I'll show those Arabs and leftists."

Regrettably Rabbi Kahane became a victim of Is-

raeli political intrigue and was denied a place on the ballot. Shaken, but undaunted, Rabbi Kahane, a determined fighter to the end, vowed: "I'll be back. I'll show them who was right..."

Rabbi Kahane a great, charismatic personality will be long remembered worldwide.

Samson Krupnick may be reached at 22 Pinsker Jerusalem 92228 Israel

Postmark Israel

Continued from page 11
for her to settle down.

She is petite and nervously loquacious. She admits to being ambitious, but what's wrong with that?

And one mystery she settled once and for all. She is a good Jewish maidel, daughter of a good Jewish mother, from a respectable Jewish home, though her father is not Jewish. — C.A.

Social calendar

Continued from page 12
also look to our fellow-man and see him as our brother..."

The Kennedy clan will see another merger of one of its young to a Jew, when Robert Kennedy Jr. weds Victoria Strauss. The first was several years ago when Caroline Kennedy wed Edward Schlossberg. They are now expecting their second child.

Philanthropist Jane Stern, board member of Bar Ilan U., attended her daughter Linda Stern's marriage to Steve Bram in Antigua. Bram is a free-lance writer. Mazel Tov.

Gold

Continued from page 7
symbol used in linguistics for the sound we hear in the German name Bach or the Scots English word loch). For example, the Russian for "hooligan" is xuligan. Polish-speakers, too, have difficulty with /h/ and they too usually replace it by /x/. Hodes is a Yiddish female given name (meaning "Hadassah"), a pet form of which is Hodele. (see instalment 24). If we add the Yiddish possessive suffix -s, we get Hodeles, which in the mouth of a Russian-speaker will probably and in the mouth of a Polish-speaker will almost certainly come out as Chodeles (ch being the Polish and German way of writing the sound /x/). Joel Krakauer thus descends from a woman named Hodes.

Just as Polish- and Russian-speakers find it hard to pronounce /h/, so do English-speakers have trouble with /x/. At the beginning of a syllable, they tend to replace it by /h/ and at the end of one by /k/ (as in Bach and loch; see instalment 16). Bearing this in mind, we can explain the Ashkenazic FN Jacknis, which is found only in English-speaking areas: it consists of the Yiddish female GN Yakhne (in the transcription system used in this column, the Yiddish sound /x/ is represented by kh) and the Yiddish possessive suffix -s. Jacknis is thus a metronymic FN. Yakhne is a form of the Yiddish female GN Yekhved ("Jochebed"). Related FNs are Jackness, Jacknow (both showing English-origin /k/), Yachnin, and Yachnes. I do not know whether the Eastern Ashkenazic FN Jochnowitz belongs here too.

I've been asked about the following FNs, only some of which are easily explained: Zundell (from the Yiddish male given name Zundl, meaning "little son"; the spelling with a double final letter is found only in English-speaking areas, as is the case of Mandell, Parness, Rubell and Kandell, too), Roog (perhaps a variant of Rogg, which is presumably from Yiddish rog, meaning "streetcorner," taken by someone who lived in a corner house), Romm, Rowe, Drooker (an English spelling of Drucker, meaning "printer"), Falkenheim, Ritterband, Erdheim, Bragin, Present (presumably based on a nickname taken from German Praesent or Polish prezent, meaning "present, gift"), Erlitz, Selvin, Yerman and Shapolsky.

Next week we'll be talking about tombstones and blindness.

MYSTERY PERSON

Do you know who's who?

The Mystery Person is active in the Jewish National Fund, the National Jewish Community Relations Advisory Council and AIPAC.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All correct guesses received prior to publication of the solution will win.

LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Kahane's theology racism: Neusner

Dear editor,

Epitaphs for Rabbi Meir Kahane address his vicious politics (which the Israeli political structure had the mature wisdom to shun). But Rabbi Kahane was not only a political hooligan, he also was a racist. And for that reason, to his theology of Judaism only one word applies: heresy.

Rabbi Kahane was not a good Jew, he was a bad Jew. His legacy of hatred for (some) gentiles provides Jews with nothing worth remembering. For the Torah teaches that all of us are "in our image, after our likeness." In the name of "Judaism" or the Torah, this rabbi denied elementary rights of domicile and property to the Arab population of Palestine, not to mention life itself! The Torah as read by our sages of blessed memory — in the two Talmuds and the various Midrash-compilations — teaches that God prefers Abel to Cain, the murdered to the murderer, the persecuted over the persecutor.

So Rabbi Kahane systematically misrepresented the Torah in its authoritative reading. That explains why so few sages of the Torah took seriously his religious position. Unfortunately for Rabbi Kahane, someone did listen to his preaching, did take him seriously, and so went and murdered him. This sad symmetry is what now has transformed Kahane's evil politics into tragic poetry.

University of South Florida
735 14th Ave. NE.
St. Petersburg, Fl. 33701

Kahane dead, real issues still here

Dear editor,

Who will the "Jewish establishment" pick on now?

Opposition to the late Rabbi Meir Kahane by the organized Jewish "establishment" has always been strident. Close analysis of that opposition shows that the objection has been more to the Kahane persona than to his pro-Jewishness.

Now that Rabbi Kahane's personality is no longer relevant, perhaps our esteemed Jewish communal leaders will acknowledge and address the real problems facing the Jewish community. Kahane's elimination will not magically cause the missionary Christians to stop proselytizing

Jews, nor will it end the inherent hatred of Jews by blacks and Arabs. Neither will the end of Kahane's worldly existence halt the decline of Torah and Jewish family values, or the alarming rates of intermarriage and assimilation.

Those who object to Rabbi Kahane's approach to dealing with Jewish community problems can do the Jewish community more good by finding other truly effective methods of confronting the threats than by denouncing Kahane. This is all the more true now that Kahane is dead.

Kenneth H. Ryesky
East Northport, NY

Rabbi Kahane victim of own preaching

Dear editor,

Members of the Jewish War Veterans of the USA (JWV) are angered by the senseless, abhorrent murder of Rabbi Meir Kahane. We urge the authorities to set an example of his murderer by swiftly prosecuting him to the fullest extent of the law. There should be no doubt that lawlessness of this kind will not be tolerated.

JWV opposed Rabbi Kahane's message and methods. We did understand and sympathize with his motivation. It is tragic, but not at all surprising, that the violence that Rabbi Meir Kahane espoused brought him down. His cold blooded murder on the streets of New York City is a deplorable example of how hate begets hate. Rabbi Kahane used violence as a tool of political persuasion. He fought for freedom and safety for Jews, while promoting hate, intimidation, restriction and persecution of another people. He had the right to these beliefs, whether you agreed with him or not. He certainly did not deserve to be murdered for them.

Alfred Schwartz
National Commander
Jewish War Veterans of the USA
Washington, D.C.

Peaceniks harm Israel's existence

Dear editor,

Every age the Jewish community produces its infidels. Shortly after the destruction of the second temple there were "slanderers" who played the informers for the Roman authorities and brought many of their brethren to a painful death. In their dishonor, a 19th blessing was added to the

traditional Shmoneh Esreh — the 18 daily blessings. During the Middle Ages, there were those who maligned Judaism to the Christian church which resulted in a wholesale slaughter of Jewish communities. After reading your lead article on the first page of the Oct. 31 issue of the Post and Opinion, I have come to the conclusion that the peaceniks such as those who are members of the Jewish Peace Fellowship would belong in that category of Jews who are harming the very existence of the State of Israel.

What makes them experts on the national aspirations and rights of the Palestinian people? What do they know that we don't know? What makes them bleeding hearts for the enemies of the people? And why do they bend over backwards to ingratiate themselves to those who would destroy the State of Israel? Or do they not believe if given the chance that the Palestinians and all the Arabs would eliminate Israel? Yes, to the Jewish Peace Fellowship about which you write, dear editor, goes "The Jewish Slanderers of the Nineties Award."

In your same issue, I question your editorial which concludes: "Now may just be the time for conciliatory moves by Israel all along the line." Can you really believe that Israel has not been conciliatory for the last 20 years; that she has not made every effort to come to terms of peace with the surrounding Arab nations? My reading of Israel is that she is always willing and ready to make concessions as long as her existence will not be jeopardized. Jews should not fall into the trap of believing the worst of Israel and the best of its enemies.

Rabbi Barry Dov Schwartz
Temple B'nai Shalom
100 Hempstead Ave.
Rockville Centre, NY

Columbus sought refuge for Jews

Dear editor,

I am now reading a very interesting book, titled *Sails of Hope* by Simon Wiesenthal, published by Macmillan. This book is sub-titled *The Secret Mission of Christopher Columbus*.

The cover gives this synopsis: "Did Columbus discover America while looking for a haven for Spain's persecuted Jews? Was Columbus Jewish? Five years of detective work and painstaking research in Spain, Portugal,

the Vatican and North Africa convinced Simon Wiesenthal, world-famous head of the Documentation Center of Vienna, that Columbus was of Jewish origin and that his 1492 voyage was actually a desperate search for a new homeland for the Jews.

It was a coincidence that I should read an item in the Nov. 7 issue of The Post and Opinion of the fact that one of the highlights of the year 1992, the 500th anniversary of the discovery of America by Christopher Columbus, will include a gathering of the International Conference on the Inquisition in the Americas and the Hidden Jews of the Southwest to be held on the campus of the University of Arizona, Jan. 27-28. The book mentions the terrible suffering of the Spanish Jewish population of the time and how they were banished from Spain, their last day, Aug. 2, 1492, the night before Columbus sailed on his voyage of discovery.
Vincent Argondezzi
704 W. Elm St.
Norristown, Pa. 19401

Harmful for Israel if more ethical

Dear editor,

I disagree with part of your editorial on Why Israel suffers, P-O Oct. 24. You say: "In the sense that Israel is looked up to for ethical behavior, that is all to the good... The presumption is that we Jews would have it no other way."

Here is one Jew who would have it another way. I am that kind of Zionist who considers Zionism a revolution against precisely that kind of perverse sense of "chosenness" that imposes on Jews standards of saintliness that always redound to the defamation of Jews as not living up to that saintliness.

In the words of the legendary Reb Levi Yitzchok of Berdichev: *Vos host to tzu dein folk Yisrael? Vos host du unz oiskebliben? Kleh ois di engländer, di frantzozen, etc...* "What do you want of your people Israel? Why did you choose us? Choose the English, the French, etc."

Assumption of status of ethical superiority dooms those who make such assumption. Just as in Christianity, especially in the doctrines of Paul, Augustine and Martin Luther, man is doomed by sin, because any deviation from perfection is considered rebellion against God, and an besmirching of

innocence — so do Jews suffer from this sense of ethical superiority, assumed by them, and imposed on them by the world.

As human beings, we are prepared to assume more moral responsibility than that assumed or attributed to animals. But within the human race, it is grossly unfair, and it is even "racism" of the most perverse sort, to select one part of the human race for sainthood, and then punishing it for not living up to that sainthood.

One of the central prayers of the festival liturgy says: *Umipnei Chatoenu Galinu Meartzenu* — "Because of our sins were we exiled from our land." This verse and its sentiment has held back natural and political Zionism for 2,000 years. How does the Torah know in advance that the people will sin and be exiled? Simple. Sin is unavoidable. "There is no righteous man on earth that doeth good and does not sin." This is where Jewish theology borders on the Christian doctrine of Original Sin, which, in the main, Judaism rejects.

No other country, no other people, have based their right to their land on their virtue and sinlessness. If Jewry wishes to hold on to the mantle of saintliness, then it dooms itself, in advance to exile, to homelessness, to holocaust, to the loss of Israel, even to the loss of equality in the democratic countries of the world. For in the United States and Canada, in competition with other minorities and with the majority, it can always be pointed out that Jews are sinful and not saintly. There are Jewish cheats on Wall Street, inside traders, slum lords, dishonest lawyers, and the list goes on. In any other minority, or in the majority, these sins are not reasons for loss of rights or for defamation. But Jews must be perfect, and since no one is perfect, Jews are doomed to discrimination in fault finding.

Even Herzl, who understood the evil of imposed chosenness and saintliness, could not resist the temptation in his descriptions of the future Jewish State he envisioned in his books, *Judenstat* and *Altneuland*. While, on the one hand, he speaks of returning Jewish normalcy, Jewish power, Jewish nationalism, and a Jewish homeland, with an army, and police, and Jewish criminals and Jewish wars... on the other hand he cannot resist speaking of a

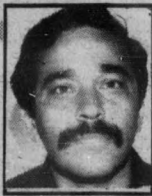
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SPORTS SCENE

3 Jewish starters in the NHL

By SHELL WALLMAN

As the season started, we had three Jews skating in the NHL. The rough-and-tumble Mike Hartman of Detroit, is back at right



of Washington H.S., in her second try, became the first female in Philadelphia Public League football history to score a point when she hit a fourth-quarter point after touchdown in a 47-0 rout of Olney H.S. Despite rain and swirling winds, Selbst toed the ball well and her kick was true — with room to spare.

In soccer

An import from Kiryat Gat in Israel has led Temple U's soccer team to a 9-3 record (9 of last 10). Itzhak Assor was named to the Atlantic-10 Conference All-Tournament team as a freshman, but an ankle injury hampered him as a sophomore, limiting his scoring to just two goals. Now, back at full strength, Assor is leading the Owls in scoring. "Itzhak has excellent skills," said Temple soccer coach John Boles. "He doesn't usually lose the ball, and he distributes it very well. It's difficult for opposing players to knock him away from the ball because he's so strong."

Columbia U has been ranked in the top-10 nationally most of the season, thanks in good part to the efforts of Oren Plitman, a frosh sweeper from Kfar-Vitkin, IS.

Jeff Agoos, a senior at the U of Virginia from Orlando, FL., is among the finalists for the Hermann Trophy that goes to the nation's top college soccer player.

A top defender who can kick the ball into the net (10 goals and 9 assists last year), it's no surprise that Newton North (MA.) H.S.'s Matt Laufer was an All-State and All-New England selection as junior. This

season, a knee injury has required him to wear a cumbersome brace which has limited his scoring output. If his knee comes around, Laufer, who has a 4.0 GPA, will play his college soccer in the Ivy League.

Shorts

George Lindemann of Greenwich, Ct., won his second Grand Prix of the season riding Threes & Sevens to victory in the \$100,000 Port Jervis (NYS) Grand Prix.

Margie Goldstein of Miami, FL, rode Saluut II to victory in the International & Open Power and Speed Jumping Stake at the National Horse Show in East Rutherford, N.J.

Dr. Harold Reitman, 30, of Plantation, FL., knocked out Tony Young in the 2nd round of their heavyweight bout in Bristol, TN. Reitman, an orthopedic surgeon, is now 7-1-1, while Young's record fell to 3-2.

Yes, Darci Mix of San Diego and star of the Los Angeles gold medal winning 1990 Maccabi Youth Games softball team, is the daughter of Pro Football Hall of Fame lineman, Ron Mix.

Brian Gottfried, a former high-ranking pro, who was an NCAA singles and doubles finalist while at Trinity (TX.) U, was voted into the Collegiate Tennis Hall of Fame.

Bucky Greenberg, 66, of Omaha, NE., set a national record for the 65-69 age group in the 100 Y. Breaststroke at a two-day meet sponsored by the U of Nebraska.

Send items of interest to Shell Wallman at 70 W. 95th St., #27G, New York, N.Y. 10025 or call (212) 666-0352.

Most children get no Jewish schooling

NEW YORK — Close to 60 percent of the million U.S. Jewish children of school age do not receive any form of formal Jewish education.

This was the finding of the Commission on Jewish Education in North America, whose two-year survey cost \$1 million. The commission created a new organization — the Council on Initiative in Jewish Education, and recommended that \$25 to \$50 million be raised to strengthen the system.

Jewish Education in North America employs some 30,000 educators and has a total outlay of \$1.2 billion a year.



Yael Ben-David

High schooler wins tennis crown

Yael Ben-David of King David High School won the under-14 South African Tennis Union singles championship. She is the number one player on her high school team.

GILAD BLOOM CATCHING UP — While he has still some distance to go to match the ATP world singles ranking of his colleague, Amos Mansdorf, Gilad Bloom is fast catching up. Mansdorf is ranked 30th in the world, moving up two points, as losing finalist in the Riklis Classic recently, Bloom moved up 11 places from 72 to 61. Bloom's goal is to move down under 50, which would then be the first time that Israel has had two players in the select group since the ATP introduced computer ranking in 1970.

Colts owner retracts slur on broadcaster

INDIANAPOLIS — Robert Irsay, owner of the Indianapolis Colts of the National Football League has apologized for casting an ethnic slur against Fred Edelstein, a sports analyst for ESPN.

Edelstein had reported that the dismissal of Colts coach Ron Meyer was a foregone conclusion, to which Irsay responded, "Edelstein's a little Jewish boy and he doesn't know what he is

talking about."

Irsay made his apology through the Colts public relations department, saying the 1990 season has been filled with rumors about the coaching staff. "In the frustrating midst of this unfounded speculation, I regret my remarks in response to one of these reports. I sincerely apologize to Fred Edelstein and to all offended parties for my inappropriate statement Sunday evening."

Ancient conferences kept records

Records of conferences of Jewish lay and rabbinical leaders go back to the 2nd century CE when two conferences were held at Lydda

Mystery Person

Continued from page 4
a contributing editor of McCall's Magazine.

Since the clues are supposed to get easier with

and at Usha to deal with problems arising from the Hadrianic persecution and the Bar Kochba revolt.

each new one, the fifth clue was what enabled Ms. Levi to name Ms. Friedan. It read: "The Mystery Person is a social activist."

Harmful for Israel if more ethical

Continued from prev. page
model Jewish State, a model to be copied by other states. Even Ben-Gurion, especially in his later years, could not get away from the magic of "a light unto the nations," and similar expressions of Jewish moral superiority.

Why? Why is this necessary? For every gentile in the world who is moved to sympathy for the "chosen people" and their high ideals, there are ten gentiles who resent the assumption to begin with and pounce on every lapse from moral perfection to puncture the baloon of Jewish ethical and moral superiority.

In arguing about feminism and sexual superiority, this male said: Never mind superiority, I'll settle for

equality! Why can't we Jews settle for equality? Who wants to be chosen, and then made subject to a double standard of international behavior in the United Nations, in the United States, and within the Jewish community?

If this is a rejection of the prophets, so be it. A case can be made that the prophets of Israel were much more nationalistic, much more selfish for Jewish interests than they are made out to be. This writer is prepared to document this thesis.

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